THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XI Philadelphia, March, 1923 No. 6

As Loyal Churchmen Do You Know

The Church is Facing a Crisis!

The National Council confronts our entire membership with the question

"Shall the Church Retreat?"

"Forward to Victory" Must Be Pennsylvania's Ringing Answer All Along the Line

To fall back is unthinkable, and the call comes to the men and women of thought and action and devotion in this Diocese to

Mobilize the Power of Our Congregations

Details of the situation and plans to meet it are given in this issue

Ask Your Rector How You Can Help

Confirmation Appointments for March

March 2. Friday
Evg. Phila.—Holy Comforter, West, The Bishop Suffragan

March 4. Third Sunday in Lent
A. M. Phila.—Atonement, The Bishop Suffragan
A. M. Phila.—Good Shepherd, Kensington.....Bishop Cook
P. M. Phila.—Transfiguration, The Bishop Suffragan
P. M. Wayne—St. Mary..Bishop Cook
Evg. Phila.—Calvary, West, The Bishop Suffragan
Evg. Phila.—Mediator...Bishop Cook

March 6. Tuesday
Evg. Ridley Park—Christ, Bishop Cook

March 7. Wednesday
Evg. Wynnewood—All Saints', Bishop Cook

March 8. Thursday.
Evg. Chester—St. Paul, The Bishop Suffragan
Evg. Ardmore—St. Mary, Bishop Cook

March 9. Friday
Evg. Rosemont—Good Shepherd, Bishop Cook

March 11. Fourth Sunday in Lent
A. M. Bryn Mawr—Redeemer, The Bishop Suffragan
A. M. Phila.—Holy Apostles, Bishop Cook
Evg. Phila.—Holy Communion, The Bishop Suffragan
Evg. Phila.—St. Simon Cyrenian, Bishop Cook

March 13. Tuesday
Evg. Phila.—St. Mary Annunciation, Bishop Cook

March 14. Wednesday
Evg. Phila.—St. James, Kingsessing, The Bishop Suffragan
Evg. Jenkintown—Our Saviour, Bishop Cook

March 15. Thursday
Evg. Phila.—St. Clement, Bishop Cook

March 16. Friday
Evg. Phila.—St. Michael and All Angels..The Bishop Suffragan
Evg. Clifton—St. Stephen, Bishop Cook

March 18. Fifth Sunday in Lent.
A. M. Phila.—The Saviour, The Bishop Suffragan
A. M. Phila.—St. Jude and the Nativity.....Bishop Cook
P. M. Phila.—Gloria Dei..Bishop Cook
P. M. Phila.—St. Luke and The Epiphany.....The Bishop Suffragan
Evg. Phila.—Trinity, Oxford and Crescentville.....Bishop Cook

March 21. Wednesday
Evg. Phila.—St. James, The Bishop Suffragan
Evg. Coatesville—Trinity, Bishop Cook
Evg. Coatesville—St. Cyril, Bishop Cook

March 22. Thursday
Evg. Lansdowne—St. John Evangelist, Bishop Cook

March 23. Friday
Evg. Drexel Hill—Incarnation, Bishop Cook

March 25. Sunday Next Before Easter
A. M. Phila.—St. Peter, The Bishop Suffragan
A. M. Phila.—Resurrection, Bishop Cook
P. M. Phila.—Christ Church Chapel, Bishop Cook
Evg. Highland Park — Holy Sacrament....The Bishop Suffragan
Evg. Norristown—All Saints, Bishop Cook

March 27. Tuesday
Evg. Cheltenham—St. Paul, The Bishop Suffragan
Evg. Overbrook—St. Paul, Bishop Cook

March 28. Wednesday
Evg. Phila.—Holy Trinity, The Bishop Suffragan
Evg. Phila.—Grace Church, Bishop Cook

March 29. Thursday
Evg. Phila.—Christ, Germantown, The Bishop Suffragan

March 31. Easter Even
P. M. Phila.—St. Mark, The Bishop Suffragan

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and
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NORTH PHILADELPHIA CONVOCATION PLANS MISSIONARY RALLY

Plans are being made by the Convocation of North Philadelphia for a missionary mass meeting of all the parishes and missions in the Convocation, to be held on a Sunday about Whitsuntide in the Church of the Incarnation, Broad and Jefferson Streets.

At the meeting of the Convocation on January 28th it was decided to create an Executive Board of eleven members to be divided into committees on Religious Education, Missions and Church Extension, Social Service, Finance and Publicity.

The Rev. N. V. P. Levis, Dean of the Convocation, in a statement called attention to the fact the Convocation of North Philadelphia is the largest in the Diocese; that it is larger than two-thirds of the Dioceses of the American Church in clergy parishes, missions and communicants. There are thirty-three Episcopal churches and 16,864 communicants. Six of the churches are Missions and not yet self-supporting. Besides the important Missions many of the great institutions of the Diocese and a large part of the work among the Foreign Born are in the Convocation.

A special appeal has been issued by the Convocation for $8300 for the following needs: St. Nathaniel's, $3800; St. Ambrose, $3600; St. George's, Richmond, $300, and St. George's, Venango, $600.

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Superintendent

REV. H. CRESSON McHENRY
Gen'l Secretary

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month except June, July, August and September

Object

1. **To promote Unity of Diocesan Life**
   (*a*) By disseminating news of the Diocese, its institutions, parishes and missions.
   (*b*) By printing letters and pastorals by the Bishops from time to time.
2. **To promote the Missionary and Benevolent Work of the Diocese**
   (*a*) By publishing reports and appeals.
   (*b*) By recording current news and events.

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A Call to Prayer for Missions

No words of mine can add to the seriousness of the following statement issued by our National Council. I would earnestly request that every clergyman of our Church will press the sense of our failure home to the conscience of all our communicants.

The missionary work of our Church is at a standstill because the Dioceses have failed, and the Dioceses have failed because many of our Parishes have failed to realize that the primary object of the Church must be the spread of the Master's Kingdom. We cannot change the record of the past year, but we can make up our minds, with God's help, to do better this year.

Have you sent in your personal pledge for the Missionary Program of 1923? Has your parish sent in its pledge? Is your parish making a serious effort to meet your Quota or as large a share of it as possible?

During this Lenten season I would earnestly urge that in all our Churches special prayers for missions be used at every service and that all our congregations be asked to give a brief space in every service for silent prayer that God may lead us to be better missionaries ourselves and to give more generously for the spread of Christ's Kingdom.

Thomas J. Garland

Shall the Church Retreat?

The following statement was issued by the National Council at its meeting on February 8th.

Shall the Church retreat? Shall mission stations be closed? Shall missionaries be recalled? Shall the whose evangelistic, educational and social work of the Church be bled white?

This is the desperate choice that the Church is facing, and it is a choice of the Church's own making. At Portland the General Convention adopted a budget the execution of which would require four million dollars. *Does the Church know that to spend four million on the present basis of income means the piling up of a debt of $750,000 a year?* Yet that is exactly what it means.

Already the Church has $950,000 of accumulated deficit, $400,000 of this being the operating loss in 1922. Just think of that!

This deficit arose because the Church planned its expenses in the belief that the members of the Church would go on giving as they had done before. But they did not. Not because they could not, for the Church at large has continued to give to parochial and diocesan purposes on the high level attained under the impetus of the Nation-Wide Campaign and, in addition, has given millions to special endowments. It is the falling off in gifts for the work of the General Church in 1921 and 1922 that has produced this present crisis.

In 1920 and in 1921 we had a surplus. The next year we have a deficit. Now this deficit is not due to extravagance. Far from it! The National Council only carried out the orders that were laid upon it. And the Council spent what it was told to spend and spent it with scrupulous care.

In obedience to the action of the General Convention the Council at its first meeting thereafter appointed a committee to review and reduce the budget, especially with reference to publications, printing and travel. This committee has done its work and reported its findings to the Council. Every recommendation made by the Committee has been adopted. *Every proposed reduction in the budget of 1923 has been made, the total aggregating $237,000.*

For example, the budget of the Department of Missions has been reduced more than $160,000. Of this amount office expenses, or what might be called "overhead," were cut $20,000, or 25%. Likewise the budget of the Department of Religious Education has been reduced $20,000, or 12%. Social Service has been reduced $10,000, or 25%. Publicity has been cut $29,000, or 21%. There has been a reduction in the Field Department of $14,000, or 17%. This means that the Council, though it knew that the Field Department supplies the sinews of war, has already begun to eat its seed corn, despite approaching days of famine.

Nor was this all. The missionary bishops and auxiliary agencies have been asked to revise their budgets so as to be within or below the expenditures of 1922.

Thus drastic economy has been applied. But economy alone will not meet the situation.

This is a spiritual problem in terms of dollars. Like Congress, the members of the Church have the power of the purse. If the work pleases the Church, let the Church support it. Let the missions be strengthened and maintained. Let the family altar be reared afresh. Let social right be seen and sought. Let the work of the Church be made known by the spoken and printed word. But, if this Church is naught to them that pass by, let the power of the purse be withheld, and no other or further sign of displeasure will be necessary. The members of the Church can stop the "waste" by stopping everything. They can if they choose make a desert and call it "business methods."

To Stimulate Diocesan and Parish Interest in General Missions

With the approval of the Department of Missions of the Diocese a definite program is being completed to forward the interests of General Missions in this Diocese and increase the contributions of our people for Missions.

As the first step in the carefully prepared plan to rally the power and influence of the Diocese to the cause of Missions the report submitted by the Department's Committee on General Missions embodies a general program, which recommends:

Group conferences of Clergy on the relation of the Diocese to the cause of General Missions.

One or more union meetings of all Vestrymen of the Diocese, and special meetings of Parish vestries with representatives of the Department of Missions' committee.

Convocations to devote a certain regular part of their Programs to General Missions.

Diocesan or District Missionary meetings for the general communicant membership of the Church.

Special committees have been appointed in connection with each of the above lines of approach. The personnel of the committees follow:

Committee to arrange for meetings with rectors and Vestries of each Parish: Rev. L. C. Washburn, chairman; Wm. P. Barba, Morris Earle, Hutton Kennedy, Rev. P. R. Stockman, Clarence C. Brinton, Dr. J. W. Wister, Rev. Thomas Hubert-Jones, Reynolds D. Brown, Rev. Wood Stewart, Wm. Draper Lewis, Mrs. J. Alison Scott and Mrs. W. J. Haines.

Committee on meetings of the Associated Vestries: Rev. Z. B. T. Phillips, Chairman; Rev. N. B. Groton, Wm. H. Reeves and Mrs. J. Willis Martin.

Committee on Missionary Meetings: Rev. Percy R. Stockman, Chairman; Rev. Frank L. Vernon, Arthur E. Newbold, Jr., Mrs. George W. Pepper and Mrs. John Markoe.

Committee on the Distribution of Literature: Mrs. Walter W. Pharo, Chairman; Mrs. Edward Ingersoll, Rev. J. K. Moorhouse and Mr. Samuel H. Warnock.

Following is the complete report submitted to the members of the Committee on General Missions and approved by that body:

"We are given by the Department of Missions 'full power and authority in the Diocese to forward the interests of General Missions and the contributions of our people for the same by such means and methods as (we) may deem desirable.'

"It occurs to your Chairman that it may assist the Committee to have a short statement of what has, and what has not, been accomplished in the interest of General Missions during the last triennium.

"In 1920 and 1921, our Diocese was credited with contributions on the quota of approximately $252,000 in 1920, and preceding years.

$256,000 in 1921; in addition, there were Specials amounting to from $15,000 to $20,000. No accurate figures are available for the preceding years, but the Diocese in 1919 contributed its apportionment of about $158,000 and there were doubtless miscellaneous gifts to Bishops and otherwise which may have brought the total up to $180,000; there was probably a gain of about $70,000 in the first two years of the triennium, as compared with the gifts of 1919 and

"This considerable increase was, however, due in 1920 to a single gift by a generous layman, who has since died, and was due in 1921 to a sum of about $50,000 being realized by a special appeal for General Missions.

"In 1922 there was a falling off in the contributions for General Missions to $194,812.67, or $62,000 less than the previous year. This was only partly due to a decrease in the ordinary receipts that are divisible between the Diocese and the General Church, this decrease being about $11,000. The greater part of the decrease is due to the fact that General Missions received from such Deficiency Appeal only $25,000, as against $50,000 the year before, and also to the fact that the Diocese contributed in 1921 its entire balance of over $20,000 so as to bring up the gifts for General Missions to as high a figure as possible.

"The result, therefore, is that the Diocese is credited in 1922 with only about $194,000, and as the share of the

Diocese for the Budget of 1923 is $299,000, it is manifest that this Diocese is not contributing even its share of the expenses of the General Church (let alone any forward work), and that approximately $100,000 additional is required from the Diocese if it is to contribute its share.

"It is true that in the year 1922 the parish givings applying on the quota amounted to $660,000, or $40,000 more than the previous year. This is a very gratifying fact, but of the $660,000, $141,100 was contributed toward the building funds of the Divinity School, the Church Farm School and the Seamen's Institute, none of which are divisible with General Missions. The fact is that in our Diocese so far the people generally have not responded as liberally as they should to the request of the Church, that they contribute a substantial sum for undesignated purposes; a considerable part of our people, particularly our people of means, are still only disposed to give liberally if particular objects which appeal to them call on them for assistance. A large proportion of the work of our Committee should be to develop more widely the feeling of obligation to give generally for the work of the Church.

"The failure of our Diocese to contribute more generously for these purposes has been assigned to different causes. Some would say that it was the lack of interest of the clergy; there are probably some of our clergy who are not much interested in this new effort on the part of the Church, but to the knowledge of your Chairman, a large proportion are sincerely interested, and are doing their best to interest their people. Some say that the fault lies with the Vestries, and your Chairman is strongly of the opinion that a large portion of our Vestrymen are totally uninformed about the general missionary work, and lack interest therein. Finally, it is argued by some that our people cannot be expected to give as they should for General Missions until they know more about the Church's Mission; there is doubtless a real element of truth in this criticism. It would seem, therefore, as if there must be found some better methods of approach to the churches and their members if better results are to be obtained.

"So far as the clergy are concerned, your Chairman is of the opinion that it would be well to call together groups of clergymen from time to time in order to confer about the relation of the Diocese to the cause of General Missions. One such meeting has already been held with desirable results. The Chairman believes that it would be well if other meetings, perhaps thirty or forty clergymen being invited to each, could be called from time to time, so that all the clergy might feel that they were sharing not only in the responsibility of raising moneys for Missions, but also in the discussions of what plans should be made, or what methods adopted for the purpose.

"As to the vestries, two suggestions of value have been made. One is the holding of one or more meetings, probably in the form of dinners, each year, to which all vestrymen shall be invited; such meetings have been held with great success in St. Louis, and it is believed that if suitable speakers can be obtained, they may be of great value. A more intimate form of approach to the vestries, however, and one that your Chairman wants to impress very strongly upon your Committee, is that the Committee should send an invitation to the rectors and vestries of the parishes, beginning with the larger parishes, asking that the rector and vestry of each parish be requested to fix a date for a special meeting, at which (say) two members of our Committee should be present, and shall discuss at length with the rector and vestry the relation of that church to the General Missionary undertaking. The history of the Church's contributions to Missions should be carefully studied at such meetings, and methods discussed for increasing interest in contributions to General Missions. Among other methods that might properly be discussed at such meetings, are the use of the envelopes, the importance of the yearly canvass—stressing particularly the fact that the canvass by itself cannot be expected to accomplish large results unless it be endorsed by the vestry and supported by addresses and written communications by the rector. The system of dividing the parishes into groups for purposes of church work may also be discussed in a parish where it might seem desirable. Bishop Garland's suggestion that each church should pick out certain items on the Budget of the General Church to work for, should also be discussed as a concrete way of raising money in addition to what may be raised through regular channels. The necessity of the Church obtaining pledges from its members in much larger proportion should also be brought out at such conferences. The Chairman believes that through such conferences, if they are accepted by the churches, good results may be looked for.

"As to methods of approach to the people at large, there are also several suggestions. One is the holding from time to time of missionary meetings, either Diocesan or in particular districts as may be determined upon; of course, the success of such meetings would depend in large measure on the character of the speakers secured, and the preparations that are made for the meetings. The second line of approach is through the Convocations; now that the Department of Missions has taken upon itself the responsibility for General Missions, it seems proper that the Convocations, which are under the Department of Missions, should also concern themselves with General Missions. It is suggested that this Committee invite the Convocations to devote a certain regular part of their program to the interests of General Missions, either inviting speakers on General Missionary subjects, or having business discussions as to the way in which the churches in the Convocation perform their responsibilities to General Missions, as may be decided from time to time. Again, it is believed that our people would take a wider interest in General Missions if they were better informed, and that they would be better informed if *The Church At Work and The Diocesan News* and the Church periodicals were more generally read. Some such means as the appointment of a publicity representative in each parish might be desirable, whose duty should be to secure interest on the part of the members of the parish in Church literature. The Department of Publicity is expecting to help in this direction by requesting that with the pledge cards to be used in 1923, there be printed a request for an additional, special contribution of $1.00, for which the signer shall receive *The Diocesan News* and also *The Church At Work.*

"These are simply suggestions of methods of work on the part of our Committee. Other suggestions, perhaps more valuable, will be very welcome. The Chairman does, however, want to impress upon the Committee the importance of its task, and to urge the cooperation of every member in whatever duties may be assigned to each.

"Faithfully yours,

"REYNOLDS D. BROWN,

"Chairman."

Executive Office,
February 9, 1923.

ONE HOSPITAL'S FIELD

St. James' is the only hospital of our Church in the missionary district of Anking, with a population of about 31,000,000, not much less than that of all the Atlantic states. From 18,000 to 20,000 patients are treated in a year.

Even bad men grieve when a good man is guilty of folly.—*Eccleston.*

When you have experienced evil men you become tolerant of the eccentricities of the good.

Religious Reading

The publishing world is asking the reading public to observe Religious Book Week, from March 4th to March 10th. The motive *may* be largely an effort to move stocks of unsold religious publications—though religious books which have been on shelves long enough to become shopworn would rank with last year's styles for women, or 1914 cars. The movement will undoubtedly result in increasing the reading of good religious works, the publication of which is increasing.

With this motive we are heartily in accord, and hope that somehow the "week" will bring in more subscriptions to THE CHURCH NEWS, as well as develop the habit of reading some religious literature, as a relief to a surfeit of other kinds!

Lent is a suitable time for such a task, which should become a pleasure.

Probably no books are more worth while, at the present time, than Bishop Gore's "Belief in God" and "Belief in Christ."

The changed ideals of the Church School have displaced in most cases the Sunday School Library, but a PARISH LIBRARY is a better substitute, and should be established in every parish.

It may well be founded from Parish funds, supplemented by gifts, annual appropriation and subscriptions. It might be housed in a corner of the Church (as in one Parish) or a Reading Room might be arranged in the Parish House, (a la Christian Science and Unity Centre).

It should be stocked with the best books and magazines for Minister and people, and its contents should circulate throughout the Parish.

It would tend to bring the thoughts of the Parish into harmony. It would bring freshness and conviction to the Minister and information and suggestion to the people.

It would be a good investment.

F. E. S.

Protection for Old Christ Church

One is impressed with the frequent danger from fire, which threatens Old Christ Church.

In the congested district in which it is situated, hemmed in with buildings of old-style construction, there must always be great fire hazard, which may, some day, in spite of all precautions and the efficiency of the Fire Department, work irreparable havoc to this historic edifice.

Nearby property is immensely valuable, but the value of Christ Church—to the city as well as to the Diocese—is far greater. A few hundred feet of land are scarcely as precious as the hundreds of years of associations and influence connected with this sacred shrine.

Can some way be found to surround our Mother Church with a plaza wide enough to protect it from possible disaster? Is not this of sufficient importance to the whole Church for some immediate action?

F. E. S.

PARISH REPORTS

Up to and including February 17th a total of eighty-three Parish Reports had been received at the Bishop's office The Canons require such reports be sent to the Bishop prior to February 1st. On that date but forty-eight parishes had sent in reports.

Blanks are being sent out by the Rev. Richard J. Morris, Secretary of the Convention, for certification of the election of Deputies to the Diocesan Convention of 1923, which will be held in Holy Trinity Church, Nineteenth and Walnut Streets, on St. Philip and St. James' Day, May 1st. The Secretary of the Convention requests these certifications be sent at the earliest possible moment.

DEATH OF MRS. ZACKER

Mrs. Maude Zacker, wife of the Rev. John L. Zacker, priest-in-charge of the Hebrew Christian Synagogue, died suddenly on February 6 in California while on the way to the home of relatives in San Francisco, where she was to spend the winter recovering her health. Death was due to heart failure. She was buried in San Francisco. Mrs. Zacker's maiden name was Smith. For some years prior to her marriage she was a missionary of the Church in the Diocese of Pittsburgh.

A DISAPPOINTING STATEMENT

Receipts for the year ending December 31, 1922, applying on the quota, are $444,903.70 less than for the year 1921.

West Virginia was the only diocese which succeeded in meeting its full quota, whereas, in the preceding year there were five dioceses in the honor column. Only nineteen dioceses and districts out of ninety show increases over last year, and the increases are all small. The large decrease from the Diocese of Texas is partly due to the fact that in 1921 a large individual gift was received from that diocese for a specific object on the Priority list.

The exact amount of expenditures cannot be determined until reports are received from all mission fields, but despite heavy expenses incident to the meeting of General Convention in the year 1922, the total expenses of the General Church will show only a slight increase over the preceding year. But, as a result of the large falling off in receipts from the diocese, the expenses of the General Church for 1922 will exceed the income by approximately $400,000.

LEWIS B. FRANKLIN.

ST. THOMAS' WILL MOVE

St. Thomas' Church, 205 South Twelfth Street, will be moved to another section of the city, in the near future. At a meeting of the congregation on February 2nd, it was decided to sell the present church and site and move to another and more residential section of the city. Many attempts have been made along this line during the past fifteen years, but this represents the first successful one. During the administration of the present rector, Rev. F. A. Garrett, St. Thomas' has acquired a comfortable rectory, now valued at about $8000, and great progress has been made all along the line St. Thomas' is the oldest congregation of colored people in America, regardless of denomination, being founded by Absalom Jones, the first Negro priest of the American Church, in 1794.

SEWING MACHINE NEEDED

Church of the Transfiguration, Thirty-fourth Street and Woodland Avenue, is anxious to have some one donate a good second-hand sewing machine to be used in connection with the missionary sewing for the church. Write to Miss Mary MacLaughlin, 3406 Sansom Street, Philadelphia, Pa.

The Brotherhood of St. Andrew

X DAILY NOON-DAY LENTEN SERVICES FOR BUSINESS PEOPLE 1923

THE GARRICK THEATRE, Chestnut and Juniper Streets

AT 12.30 O'CLOCK—CLOSING AT 12.55 PRECISELY

Fri.	March	2—**Rev. H. P. Almon Abbott, D.D.** Grace and St. Peter's, Baltimore. Md.
Saturday	"	3—**Rev. Perry G. M. Austin** St. Luke's, Kensington
Mon.-Fri.	"	5- 9—**Rev. Samuel S. Marquis, D.D.** St. Joseph's, Detroit, Mich.
Saturday	"	10—**Rev. Charles E. Tuke** St. John the Evangelist, Lansdowne
Mon.-Sat	"	12-17—**Rt. Rev. Charles Fiske, D.D., LL.D.** Bishop of Central New York
Mon.-Fri.	"	19-23—**Rt. Rev. Chas. E. Woodcock, D.D., LL.D.** Bishop of Kentucky
Saturday	"	24—**Rev. Andrew H. Haughey** Chaplain of Brotherhood, St. Mary's, Ardmore
Mon.-Good Fri.	"	26-30—**Rt. Rev. Thomas C. Darst, D.D.** Bishop of East Carolina
Saturday Closing Service	"	31—**Rev. Francis M. Taitt, D.D.** St. Luke's, Chester

Seats on ground floor of the Theatre will be SPECIALLY RESERVED FOR MEN

You are cordially invited to attend ALL of these services and requested to BRING A FRIEND

St. Stephen's Lenten Noon-Day Services

✠

Thurs.-Fri.	March	1- 2—**Rev. George Calvert Carter** Rector, Church of the Redeemer, Bryn Mawr
Saturday	"	3—**Rev. Joseph Morris** Vicar of the Chapel of the Prince of Peace
Mon.-Fri.	"	5- 9—**Rev. Roland Cotton Smith, D.D.**
Saturday	"	10—**Rev. Granville Taylor** Vicar of the Chapel of the Mediator
Mon.-Fri.	"	12-16—**Rev. Charles Wood, D.D.** Church of the Covenant, Washington, D C.
Saturday	"	17—**Rev. James C. Crosson** Rector of St. Jude and the Nativity
Mon.-Fri.	"	19-23—**Rt. Rev. Philip Cook, D.D.** Bishop of Delaware
Saturday	"	24—**Rev. William Y. Edwards** Rector of the Church of the Good Shepherd
Mon.-Tues.	"	26-27—**Rev. Z. B. T. Phillips, D.D.** Rector of the Church of the Saviour
Wed-Fri	"	28-30—**Rev. Carl E. Grammer, S.T.D.** Rector of St. Stephen's
aturday	"	31—**Rev. Albert Stork** Assistant at St. Stephen's Church

MIDDAY LENTEN SERVICES AT ST. JAMES CHURCH

(Twenty-second and Walnut Sts.)

March 1-3. The Rev John H. Mockridge, D.D.

March 5-9. The Rev. Arthur B. Kinsolving, D.D., St. Paul's, Baltimore.

March 10. The Rev. John H. Mockridge, D.D.

March 12-16. The Rev. C. R. Stetson, D.D., Trinity, New York.

March 19-23. The Rev. Alexander McColl, D.D., Second Presbyterian Church, Philadelphia.

March 24. The Rev. John H. Mockridge, D.D.

March 26-31. The Rev. T. W. Pym, D. S. O., M. A., Cambridge House, London.

CONTRIBUTIONS FOR LIBERIA

Word has been received that the Rev. Thomas R. Hazzard will be unable to go to his proposed task in Liberia.

He desires to make the following statement of contributions received toward work in Liberia—all of which were turned over to Bishop Overs before his departure for Liberia:

Mrs. W. C. Henry	$100.00
Ladies' Guild, St. James' Church	22.60
St. John's Church, Norristown	100.00
Mr. C. Perkins, Langhorne, Pa.	5.00
Offering, St. James Church, Langhorne	21.05
Trinity Church, Coatesville, Pa.	10.00

Mr. Hazzard requests that any further contributions be sent direct to the Church Mission House, marked for Liberia.

CHRIST CHURCH—LENT, 1923

March 1-2. Rev. John H. Lever.
March 3. Rev. S. V. Wilcox.
March 5. Rev. Edward M. Jefferys, D.D.
March 6. Rt. Rev. Thomas J. Garland, D.D., D.C.L.
March 7. Rev. Francis B. Barnett.
March 8-9. Rev. Francis M. Taitt, S.T.D.
March 10. Rev. J. L. Zacker.
March 12-14. Rev. Z. B. T. Phillips, D.D.
March 15-16. Rev. C. E. Tuke.
March 17. Rev. Frank Goostray.
March 19-23. Rev. Floyd W. Tomkins, D.D.
March 24. Rev. Crosswell McBee.
March 26. Rev. Gilbert Pember.
March 27. Rev. James R. L. Nisbett.
March 28. Rev. Wood Stewart.
March 29. Rev. H. K. B. Ogle.
March 30-31. Rev. Louis C. Washburn, S.T.D.
April 1. Rt. Rev. Thomas J. Garland, D.D., D.C.L.

MOUNTAIN PEOPLE NEED A FEW HYMNALS

Through a Churchwoman of the Diocese of Pennsylvania the CHURCH NEWS is asked to appeal for about twenty-five or thirty Church Hymnals, old ones gladly accepted, for St. Barnabas Mission for Mountain People in Virginia. This little mission is in the mountains sixteen miles from the nearest village. Our Churchwoman has worked among the people where St. Barnabas Mission is situated. If anybody has Church Hymnals to help out mail them to Mrs. William Wilkins, R. F. D. No. 3, Wytheville, Virginia.

LENT AT ST. CLEMENT'S

The usual Lenten routine is being observed this year at St. Clement's Church. There are three Masses each day, at seven, eight and half past nine. This last Mass is a Mass sung on all Saints' days throughout the year. Morning prayer is said after the first Mass, and Evensong, preceded by fifteen minutes intercessions, is said in the church at five o'clock.

The rector is preaching at the Solemn Mass and at Solemn Vespers on Sundays, and at Benediction Wednesday afternoons at four o'clock. The Stations of the Cross are said on Friday nights at eight o'clock and the sermons on these nights are being taken alternately by Fr. Noel and Fr. Smith.

There will be the usual all-day retreat for women on Mid-Lent Sundays, one for men on Passion Sunday, and another for women on the Thursday in Passion Week. There will be a sermon and Stations of the Cross every night in Holy Week and the rector will preach the Passion on Good Friday.

Everybody is welcome at St. Clement's.

ARCHDEACON WHITE OFFERS BOOKS ON FOREIGN WORK

Archdeacon White, in charge of work among the foreign-born, has received a gift of a number of copies of the illustrated book, "Foreign-Born Americans and Their Children." He will be glad to give copies to Women's Auxiliary branches, members of Mission Study classes and Sunday School teachers who will make use of them, lending or giving them to others when they have read them through themselves.

The Bible No Fetish

"I never let my boy read the Bible; it is such an immoral book," once remarked a woman of real culture to the writer. It was but a typical expression of the way in which many religious people today are offended by the Bible. Of course, what my friend meant was that there are many incidents and much teaching in the Bible which fall far short of the later full development of the Christian revelation. For instance, the polygamy, allowed and approved among God's friends in the early Jewish dispensation, is clearly anything but a Christian ideal. During the turmoil of the Reformation, Protestants in the German city of Muenster forgot this principle, and wishing to live "by the Bible only" created a polygamous society in Muenster, which certainly followed closely in imitation of Old Testament saints, but which with even greater certainty scandalized the clearer Christian conscience. So the implication (I Sam. 15:33), that the prophet Samuel was fulfilling God's Will, when he "hewed Agag in pieces before the Lord in Gilgal" is manifestly a far cry from our Lord's revelation of God's Nature, when He prays "Father forgive them for they know not what they do." Most Christian mothers will feel that Jacob was by no means an ideal son, and that his traits of Oriental cunning should be conspicuous by their absence in any devout Christian boy of today.

In no slightest degree does this mean that Old Testament stories are without value. They are of divinely inspired worth, if it be realized that they must always be read, and understood, and related in the light of the fuller Christian truth.

It is somewhat harder for us to grasp that even in the New Testament itself, a certain relativity must be granted, if the fully developed Christian Gospel is to be maintained. In Hebrews 6:4-6, for instance, it seems to be distinctly taught, that if Christians lapse into sin after they have once been converted, there is no further chance of repentance left to them. As Bishop Gore pointed out, this was undoubtedly the doctrine for a time of the rigoristic group in which this Epistle originated. Nevertheless, the Christian Church, after mature deliberation, went directly and flatly counter to this teaching, and I imagine that we all feel that in this she had the "Mind of Christ." At the same time, it affords an important precedent, since bluntly put, the later Church definitely "corrected" a New Testament passage.

Thus we see that many of the current objections to Bible reading are due to a misunderstanding of God's function for His Book. Were the Bible a fetish, as the objectors presuppose, their objections might indeed have weight. But since Holy Scripture is not a heathen fetish, but the revelation, ever greater, of God's love in the hearts of His children, we, who would be His children, hear His voice inspiring and revealing in every one of the sacred pages.

COMMUNITY WORK STARTS UNDER CHURCH STUDENTS

The Community Center has been started at the Church of the Transfiguration and after six weeks reports seven activities. Mothers' Club, Sewing Class, Older Girls' Club, hand work for boys, Boys' Play Hour, Girls' Play House and Music and Dramatic Hour make up the week's schedule at present.

Miss Mary MacLaughlin, the director, is also doing a lot of visiting in the community and finding out the needs of the homes. Five members of the faculty and six men and seven women students are already definitely associated with the work. The women of the Diocese and of the Convocation of West Philadelphia have contributed the necessary money for salary and initial equipment.

The interior of the building has been repaired and refitted to carry on the work and additional funds are needed to make it still more appropriately arranged for all that Miss MacLaughlin and her assistants have in mind.

It is a conservative estimate to say that more than 100 children and mothers representing forty or fifty homes are getting the benefit from this work. We are very enthusiastic about it as it guarantees the correlation of all the thought of the University, the spiritual life of the Church and practical service in a neighborhood that especially needs it.

At the annual student dinner, held recently, Professor Reynolds D. Brown, and Professor H. W. Hess talked to the students in a way that thoroughly advertised the entire program and committed many students who were never before interested to active work.

WEST PHILADELPHIA SUNDAY SCHOOL ASSOCIATION

The Winter meeting of the West Philadelphia Branch S. S. Association of the Diocee of Pennsylvania will be held at the Chapel of the Mediator, Fifty-first and Spruce Streets, on Thursday evening, March 15, 1923, at 7.45 o'clock, preceded by supper at 6.30 o'clock. The topic to be discussed, Home and School; speakers, Mr. William Henry Welsh, of the Americanization Department, Board of Education; Mr. Warren Hires Turner, Superintendent Good Samaritan Church School, Paoli, and Rev. Andrew H. Haughey, Rector St. Mary's Church, Ardmore. All interested in Church School work are cordially welcome to attend. Supper tickets may be obtained from the Secretary, E. Tracy Tobin, 439 S. Forty-third Street. Phone Woodland 94-71 W.

"KNOW YOUR OWN DIOCESE"

A course of unusually interesting and instructive addresses is being given in Christ Church, Germantown, on Sunday evenings in Lent on the general subject, "The Missionary Work that is Being Done in this Diocese of Pennsylvania." The rector, the Rev. Charles Henry Arndt, selected five departments of work and invited the clergy in charge of these departments to tell something of what is being done in the respective fields.

The Rev. Percy R. Stockman on February 18 told of "Church Work Among Seamen," and on February 25 the Rev. Charles W. Shreiner spoke on "Church Work Among Boys." For March the topics and speakers are: March 4, "Church Work Among the Prisoners," Rev. Alfred M. Smith, City Mission Staff; March 11, "Church Work Among the Foreign Born," the Rev. Elliot White, Archdeacon of Work Among the Foreign Born; March 18, "Church Work Among the Jews," Rev. J. L. Zacker, Hebrew Christian Synagogue.

Lent

(By the Rev. J. F. Weinman)

The kindly criticism has been made by those not of ancient and established order in the Household of Faith that they believe in "keeping Lent" 365 days in the year, and not only for the mere fractional forty of historic practice.

The obvious answer to this is equally kindly, if somewhat categorical: *"So do we!"*

But the setting apart of times and seasons for special self-examination and prayer, times of refreshing and revival, argueth nothing against the eternal truth that the service of God is a continuous service, and that man's motto should be that of the Psalmist of old, "I have set God always before me."

The very idea of Lent, indeed, the idea of calling ourselves back again to first principles, and our relation to them and progress in them, is the commonest experience of human life. Man never is, but forever is to be, blessed. No one has ever quite, or, in truth, anywhere near, arrived. "Not as though I had already attained, or were already perfect, but I follow after. Brethren, I count not myself to have apprehended." If already, through the mercy and favor of God, men be the sons of their Father in Heaven, it doth not at the same time yet appear what they shall be, as St. John saith. Resolution and re-adjustment is the recurring gesture of him who has seen the vision and pattern in the mount, and who will seek once more, and yet again, to conform himself thereto.

So that the children of the Church welcome the return again, as of a lengthened Sabbath, or holy anniversary, of this season of penitence, repentance and fasting, and even penance. All, then, is not lost. Again God's mercy calls. Today, if ye will hear His voice, harden not your hearts. Yet there is time. To-day is the day of Salvation. It is never too late to—amend. I may still arise. The portals of reality again unfold, the gates again open of righteousness, of sweetness and light, and I am again bidden to enter. Out of my treasures I am to bring things new and old. My possessions are again to be examined, assorted, estimated, re- and rightly valued, lest I lay up only on earth, where moth and rust doth corrupt, and where thieves break through and steal. I am to render to Caesar the things that are Caesar's, and to God, the things that are God's. Lent comes to me that I may seek again to restore the shifted balance of my threatened and uncertain life.

But what fundamentally is this message that comes to us annually with the return or approach of Spring, when Nature too comes out of her sleep, and life and awaking again begin to manifest themselves? What the *terminus ad quom* of this recurrent period of forty days of special attention to matters of the soul, matters religious and devotional? This season that has now for sometime grown in appreciation by those who have hitherto passed it over, when they did not actually view it with suspicion, as contrary to any right and spiritual conception of Religion and the Christian life?

Of course conventionally it has seemed to mean, and the daily newspapers have delighted to picture Society in sackcloth and ashes—but only for a short, a very short, season—conventionally it has seemed to mean a giving up of amusements; a cessation of social activities; an emphasis again upon almsgiving, fasting, private prayer and self-examination, frequent communions, and increased attendance upon the public services of the Church.

But to what real purpose? Is it not to the building up of the real man within us that we are again called and urged? For each of us there is a redeemed, a reclaimed, a sanctified and glorified self of our self. Not what we have been, but what we may and are to be. St. Paul uses a bold figure. Nothing is to satisfy save the forming within us of Christ Himself. "My little children," he says to the Galations, "of whom I travail in birth again until Christ be formed in you." Nothing less than this is the goal alike of all our purpose, intention and effort, recurring year on year, of this Holy Season of Lent.

"Pygmies are pygmies still, though perched on Alps;
And pyramids are pyramids in vales.
Each man makes his own stature, builds himself:
Virtue alone outbuilds the pyramids;
Her monuments shall last when Egypt's fall."

"PILGRIMS" TO THE PARISH CHURCH

The Rev. John H. Lever, rector of the Memorial Church of the Advocate, is conducting each Thursday afternoon "pilgrimages" to various parts of that beautiful church. The "pilgrimages" are primarily for the children of the parish, but older people, whether of the parish or not, are welcomed.

The "pilgrims" report in the parish house at 4.15 o'clock each Thursday afternoon and march to the church. A different part of the church is visited, and explained each week.

"THE STORY OF THE CHURCH"

In the Parish House of Christ Church, Germantown, the Rev. L. N. Caley is giving on Friday evenings another course of his illustrated lec tures on the above general topic. "The First Three Centuries" and "The Triumph of Christianity" were the subjects on the last two Fridays in February. The March schedule follows: March 2, "The Rise of Papacy"; March 9, "The Holy Roman Empire"; March 16, "The Papacy At Its Height"; March 23, "The Protestant Reformation." Everybody is invited to attend.

HEBREW CHRISTIAN SYNAGOGUE

The first annual meeting of The Hebrew Christian Synagogue was held on Saturday, February 24, 1923, at 2.30 P. M., at which Bishop Garland presided and made the opening address. Other speakers were the Rev. Dr. L. N. Caley, Diocesan Chairman for Jewish Work; the Rev. D. J. Newgewirtz, of Montreal, Canada and Max I. Reich, Esq., President of the Hebrew Christian Alliance of America. Mr. Harry G. Greenberg brought greetings from the Diocese of Long Island. The Rev. J. L. Zacker reported on the year's work.

What Was the Nature of the Change in the Church of England Under Henry VIII

By Cecil Roberts

It has long seemed to us that, in the usual controversial treatment, the attitude of the English episcopate as a Spiritual Order under Henry VIII has not received sufficient prominence.

We are by no means bishop-worshippers, nor are we unmindful of the pathetically profound truth in Pusey's rejoinder to Newman about "reliance" upon them. Nevertheless, since even on the lowest level of Churchmanship bishops are necessary to the "well-being" of the Church, the practically unanimous action of a national episcopate in regard to Christian fundamentals seems worthy of serious consideration. We are not thinking now of judgments as to "ecclesiastical fashions," toward which doubtless bishops in company with popes and deacons are sensitive to local currents; but rather of those primary verities which make or unmake a Church as a competent part of Christ's Body.

Moreover, and in no derogatory sense, the episcopate as a whole is the conservative organ of the Church. Officially the bishop is the guardian of the tradition, and personally the expression of it. Rare exceptions in each generation by no means discount this for the Order as a whole. Creighton once half humorously used a horse and its "blinders" as picturing the relations of clergy and bishop, but in recent parlance he might more accurately have spoken of the bishops as "brakes."

This, as Wilfred Ward has shown, is in history the abiding function of the episcopate, namely that the Church shall not welcome novelties too swiftly, i. e., until they are verified. The witness of past ages is well nigh unanimous on this. Even the aberrations of the episcopate during the Arian troubles, which have so scandalized later piety, were due fundamentally to this tenacious clinging to the past. The *Homoousion* was relatively speaking, a new, unscriptural, and ill associated word; and it took nearly half a century for the radical and "modernistic" St. Athanasius to convince his brethren that the term was serviceable in itself, and in view of the current needs of the Church not only advisable but imperative. While the majority of the episcopate seem always to have been very close to St. Athanasius in his attitude toward our Lord, it was their staunch conservatism which rendered them suspicious of his innovations in expression, until the agonies of Arianism brought home to them that this forward step could not be avoided, if the Faith were to be preserved.

We have dwelt in detail thus upon the nature and tendency of the episcopate in order that the significance of the following fact may stand out clearly. With the exception of one member, Fisher of Rochester, and he an old man in his seventy-sixth year, *the entire Catholic episcopate of England supported all the fundamental changes under Henry.* We are aware that this fact is generally dismissed with a remark that Henry was a tyrant, or that the bribery was very evident, etc.; but we venture to suggest that for so weighty a fact, this is really no explanation at all.

That bishops who detested Protestantism, as later history shows these bishops did, should under Henry have acted in so spineless a fashion is simply not credible. That Henry was a tyrant is of course true, but that he was any greater tyrant than many others whom the Christian episcopate had encountered remains to be proved. That money played its part with both the parliaments and the episcopate of Henry is equally true, but unhappily we cannot adjudge this phenomenon unique either temporally or spacially. A third explanation, often implied rather than stated, is that in the episcopate under Henry there was not altogether enough theology nor religion to raise a protest, no matter what may be decreed. Apart from the fact that the action of these bishops in later reigns gives the lie to such a view, the mere assumption of it is so evidently a counsel of despair, that we should hesitate to adopt it if any other explanation is possible.

Certainly were the episcopate, after a thousand years of mission in England, so utterly worthless that when the very foundations of God's House were assailed, they complacently acquiesced, then indeed a Reformation far more destructive than anything accomplished under Henry was obviously needed, and the continued existence of so godless an Order might well be placed in doubt. But, as we have said, such an unhappy supposition should be only our last resort, especially when there is another interpretation which demands no such violence to Catholicity as a whole.

Remembering then, that the episcopate is inherently conservative, and convinced that the Spirit of God had not entirely forsaken the English College, what may we suppose a rational ground for this practically unanimous approval of Henry's actions? *The fact that as Catholic theologians of scholastic training they realized that there was a great deal of unquestioned Catholic teaching and precedent on Henry's Side.*

Take for example the problem of the Divorce. Henry had been married since 1509 to Catharine, his dead brother Arthur's widow. In order to be so married, he had to obtain (or the parents obtained for him) a dispensation from Pope Julius II in 1503. In 1528 he claimed that the pope had possessed no right to grant this dispensation, and that in consequence, the marriage dependent upon it had been null and void from the start. Putting aside our modern sentiments here, what was the theological teaching on this point, and how must it have appealed to scholastically minded bishops?

Remembering that Higher Criticism was yet unborn, such a marriage *was* plainly in defiance of God's Law expressed in Leviticus. The taking over of this Jewish precept and making it a part of the general Canon Law of Christendom certainly strengthened this view. In fact, the need of a *papal dispensation* in the first place is meaningless unless it be kept in mind that according to ordinary mediaeval law such a marriage was utterly impossible. A dispensation was required to render the unlawful lawful.

Since the thirteenth century at any rate, theology had granted to the pope the *plenitudo potestatis,* which logically involved a dispensing power. But was this simply unlimited? Probably not, ran the answer, as regards Church law; certainly not as regards God's law. And "God's Law Written" prohibited just such a marriage. Hence we are not surprised to learn that the only precedent Julius II had for granting this dispensation was that of Alexander VI to King Emmanuel of Portugal. Now Alexander (Borgia) was by no means a model pope to follow in moral affairs, and even Alexander had granted his dispensation only on condition that Emmanuel undertake a Crusade against the Moors.

Therefore the dispensation of Julius to Henry VIII was apparently the first of its kind—granted absolutely, with no penance attached (save the inevitable "gifts"). Well may the English bishops have distrusted such an arrangement, and we know that Warham, Archbishop of Canterbury, protested against it. Yet, coming from the pope, they could accept it so long as no one raised an

outcry, but once the definite point was raised, *just because they were faithful mediaeval Catholic theologians,* they were bound to side with Henry. So careful an investigator as the late Fr. *Taunton, co-worker with Cardinal Gas*quet, came to the definite conviction that the currently received theological teaching was plainly on Henry's side; and Fr. Thurston, perhaps the greatest English Jesuit sciolar, admits that "this view had far more support in the authoritative teaching of the time than is commonly supposed" (The Month, July, 1922). These priests are in entire accord with Pope Sixtus V (1585-1590), who declared that Clement VII deserved all the troubles which befell him, because he did not dissolve so godless a union as that between Catharine and Henry.

It will be recognized that we are not attempting to enter into the question of the Divorce in itself. All we are interested in doing, is to understand the way it appealed to Catholic theologians, i. e., the episcopate of England. To them, beyond doubt, Henry had the traditional theology of the Church on his side, as against the laxist modernism of a Renaissance papacy.

Or take the other fundamental problem of the reign, the substitution of the royal for the papal supremacy. So soon as Henry announced himself "Supreme Head" of the Church of England, Tunstall, Bishop of Durham, asked him bluntly just what he meant by the title. Henry replied in writing that he claimed no intrinsically sacerdotal power, but that he was the head of the clergy, as he was the head of everything else in his empire.

In all his later license, he remained true to this interpretation, and it is undoubtedly in this sense that the English bishops accepted it. Cavour's slogan, "a free Church in a free State" was as yet undreamed, and it seemed obvious that if the pope were not the head, the civil ruler must be.

For this there was much precedent in Catholic history. Constantine, long regarded as the model Christian emperor, had called himself *episcopos ton ekton* "bishop of the externals," and had himself preached in Constantinople. Justinian, another emperor venerated by the Church, had called and directed ecumenical councils, coerced and bewildered popes. Charlemagne, the great Western Emperor, had not allowed the Frankish Church to accept the Seventh Ecumenical Council, despite its unquestioned orthodoxy. These three precedents in themselves covered any action of Henry. But coming nearer to England, from the time of William the Conqueror, English kings had made the publication of papal bulls subject to their approval, while in 1353, and again in 1393, the appeal from an English court to Rome rendered one guilty of *Praemunire.*

Since there could be no doubt, whatever, that of *English* courts the king was Supreme Head, Henry was but putting into one sentence what had been previously expressed in two, at latest since 1393. Thus we can again understand how the English bishops, inheritting this tradition, and cognizant of this precedent could accept the royal supremacy, and at the same time remain sincerely and mediaevally Catholic.

Finally, it has not been sufficiently stressed that among scholastically trained legalists, the declaration that "the Bishop of Rome hath no more jurisdiction in this realm of England by Scripture than any other foreign bishop" must have seemed perilously near a joke. First, because as there is no mention of "the Bishop of Rome" for better or worse from one end of Scripture to the other, the pope himself could sign such a statement; secondly, because according to Ultramontane theology, the pope *as Bishop of Rome,* has jurisdiction only in the Roman diocese; thirdly, because it is an open question whether the papacy could not, hypothetically, choose some place other than Rome as its permanent seat, in which case the pope would still be pope, but he would not be Bishop of Rome; and fourthly, because if by "Scripture" was meant simply "Divine authorization," it must be remembered that all bishops by consecration receive *universal* jurisdiction, and the extent and limitations of this jurisdiction for all and for any, in England or elsewhere, are admittedly of human arrangement.

We have no space for more, but we venture to suggest the above general line of explanation as to the nature of the changes in the Church of England under Henry VIII. They were essentially conservative, grounded in historic precedent and earlier teaching. Whether as changes they appeal to us is, of course, an entirely different question. The important problem about them is: "Did they create a new and unheard of ecclesiastical system?" The Catholic episcopate of England evidently felt they did not, and our attempt in this article has been to understand how this was so, without taking the superficial answer that the whole national episcopate were either cowards or heretics.

How Did the English Compare with the Roman Reformation Liturgically?

Will be the subject of Mr. Roberts paper in the April number of THE CHURCH NEWS

CHURCH HISTORICAL SOCIETY

At the annual meeting of the Society, held January 30, 1923, the following officers were elected to serve for the ensuing year: President, Rev. G. Woolsey Hodge, D. D.. Vice President, Rt. Rev. Paul Matthews, D. D.; Secretary, Wm. Ives Rutter, Jr.; Treasurer, Wm. J. Dickson.

Members of the Executive Board: For term expiring 1926, Rev. Arnold Harris Hord, Rev. E. Clowes Chorley, D. D., Rev. Lucien M. Robinson, D. D., Thomas Lynch Montgomery, Litt. D., Edward Biddle. To succeed Rev. C. Braxton Bryan, D.D., deceased, Prof. Henry Hanby Hay, New Castle, Del.; to succeed Hon. L. Bradford Prince, LL.D., deceased, Marshall De Lancey Haywood, Raleigh, N. C.

Librarian, to succeed Rev. Robert S. Osborn, D. D., deceased, Rev. George Woodward Lamb, Hatboro, Pa.

The Secretary reported that twenty-six persons had been appointed to act as agents for this Society in as many Diocese or Missionary jurisdictions. Also that a notice inserted in some of the Church papers stating that the Society had a large number of duplicate pamphlets it would be glad to exchange for other historical matter, had led to quite a correspondence on the subject, and effected some substantial exchanges.

The Library Report was presented as follows: Three hundred card cases have been purchased, in which all the pamphlets of the Society have been placed, the subject of the pamphlets or the names of their authors being marked on each case. Twenty-six bound volumes, 336 pamphlets, two large scrap books of newspaper clippings, an album of card photographs of Churches, 149 other photograph or drawings of Churches or persons, fifty-two valuable historical manuscripts, forty-four other manuscripts, nine autographs of Bishops and others, and weekly and monthly numbers of the most important Church magazines and papers, have been added to its collections during the year, reaching over 800 items in all. All the books and most of the magazines have been classified and numbered and entered in a card catalogue.

The Sachse manuscripts presented to the Society have also been catalogued, and two scrap books of clippings have been indexed.

The greatest need of the Society is a large income for the purchase of books, subscriptions to magazines and papers, and for the employment of the field services of a Librarian. It is much to be desired that the Society should receive gifts or bequests for these purposes, or that its membership should be greatly enlarged.

ST. PAUL'S, CHESTER, HOLDS ANNIVERSARY

One of the best meetings of men held in the Diocese of Pennsylvania in recent years was that on the night of St. Paul's Day in St. Paul's Church, Chester. The ocasion was the two hundred and twentieth anniversary of the founding of that parish, and the opportunity was embraced to enlarge its scope, making it a general service, particularly for men of the Convocation of Chester.

In mobilizing the laymen of the Convocation for this meeting Dr. Taitt, who is Dean of the Convocation, was ably assisted by Franklin H. Spencer, and he paid Mr. Spencer a public tribute for his share in promoting the meeting, asking him to say a brief word at the close of the evening prayer before the introduction of the stated speakers.

One hundred and eighty-five men were present at the supper in the parish house preceding the service, and about ninety others joined them in the church. With 275 men and about fifty women present, the nave of St. Paul's was well filled, some twenty-five clergy of that and neighboring convocations being among the number.

At the supper Mr. William S. Haney, of St. Paul's vestry, presided, and Major General William G. Price, Jr., the junior warden of St. Paul's, made an address of welcome, in which he paid high tribute to the rector of St. Paul's, the Rev. Dr. Taitt, in whose name and that of the vestry, local Brotherhood Chapter and congregation he welcomed cordially the large number of visitors present. The special speaker at the supper was the Rev. Thomas Hubert-Jones, rector of St. Bartholomew's Church, Wissinoming, Philadelphia. Mr. Hubert-Jones made an impressive address on the theme, "Wanted, Some Modern St. Pauls." He referred to the long and vigorous life of the parish whose anniversary was being observed, and to the incisive and persistent character of St. Paul himself. There was need in these days, when many things are in a state of flux, to go back in faith to the fundamentals, and to reshape our lives according to that of St. Paul and above all that of the divine pattern. The supper meeting closed with the singing of "All hail the power of Jesus' Name."

In the church the rector, Dr. Taitt, conducted the shortened form of evening prayer, and accompanying him in the chancel were the Rev. Messrs. R. Bakewell Green, of Norwood; J. Ogle Warfield, of Holy Trinity Memorial, Philadelphia; Henry J. Beagen, St. Luke's, Chester; Clarence E. Ball, Aldan; Francis W. Kirwan, Wissahickon, Philadelphia. Dr. Taitt introduced Mr. Paul W. Gardner, of Scranton, a member of the National Council of the Brotherhood of St. Andrew, who presided very happily during the addresses. Under the general theme, "Marshalling the Laymen of the Convocation," three addresses were made. Mr. G. H. Randall, editor of *St. Andrew's Cross,* spoke to the topic, "Things Old and New," referring to the many new activities of the Church based on old and tried ideals. Mr. A. G. Christensen, vestryman of Grace Church, Jersey City, discussed "What to Do and How," giving a number of interesting incidents of work of the Brotherhood in the large parish of which he is a member. Dr. John Wilkinson, of Philadelphia, vestryman of the Epiphany, Sherwood, closed with an inspirational address on "Inspiration to Service," depicting the life of St. Paul and pleading with his hearers—mainly laymen—to emulate him in good works.

This was one of the most constructive meetings ever held in the Diocese, and it harked back to the old days of big Brotherhood gatherings to hear the men join in "The Son of God Goes Forth to War," "Jesus Calls Us O'er the Tumult," "In Loud Exalted Strains, the King of Glory Praise," and for the recessional, "Stand Up, Stand Up, for Jesus."

CLERGY HEAR DISCUSSION OF RURAL PROBLEM

"There must come a better understanding between the city Parish and the rural Parish if the rural problem is to be solved."

Bishop Davenport, of the Diocese of Easton, in making that statement at the clergy luncheon following the annual Pre-Lenten Conference of the Clergy and Bishop Garland last month, also said the rural problem should be the concern of the "whole Church." Bishop Davenport had two suggestions. First, there should be lectures in the Divinity and Theological Schools by representatives of farm bureaus and agricultural organizations. Second, there should be a course of lectures by clergy who have made a success of rural work.

"The safety of our nation," he declared, "depends upon strengthening life at the foundation of our national existence. The downfall of Rome was directly due to neglect of the agrarian districts. Three-fifths of our women teachers and two-fifths of the men teachers in rural schools haven't been through high school. Doctors are leaving the rural districts. The allurements of the city are winning them away. Lawyers also are leaving the rural communities.

"We must bring something into the rural districts. Most of our rural Parishes are poor. We have no noble church buildings to uplift; there is very little Gothic architecture. There is a great need of Parish houses. We ought to be doing a community work.

"It will help tremendously if we obtain a better understanding. I would like to have as many of you city rectors as we have rural Parishes to come into our Diocese of Easton and spend a Sunday. Let your city rectors exchange pulpits with the rural rectors. I warrant you that with a few exceptions your people would get just as good sermons. But, be that as it may, there must come a better understanding and you will be able to make the problem of the rural Parish that much easier to solve."

SOCIAL SERVICE CONFERENCE DISCUSSES RURAL WORK

Dean Lathrop, Executive Secretary of the Department of Christian Social Service of the National Council, presided at a conference of representative workers from the Diocese of Virginia, Maryland, New Jersey, Central New York and Pennsylvania held in the City Club of Philadelphia, February 8th and 9th.

Pennsylvania was represented by the Rev. J. K. Moorhouse, Dean of Norristown Convocation; Rev. Caleb Cresson, of Oaks; Rev. J. L. Prevost, of Glen Loch and Rev. C. F. Scofield, of Evansburg. The conference emphasized the importance of strengthening every influence for good affecting rural life. In strengthening its work among rural populations it was agreed the Church should throw the weight of its influence and leadership into existing agencies for community betterment.

Bishop Davenport and Doctor Scofield were appointed a committee to confer with the Department of Religious Education to obtain special literature for use in the rural field, it being felt there should be such literature for use in the very small country school.

"DOING THINGS" AT HONEYBROOK

They are "doing things" at St. Mark's, Honeybrook, one of the outposts of the Church in the rural district of Chester County. Men of the parish contributed teams and labor toward the building of a driveway about 100 feet long and twelve feet wide leading across the front of the church into the churchyard. The driveway is substantially constructed of concrete on stone foundation. The men not only hauled the stones but did the digging and filling in.

It is hoped in the not distant future to build a lytch gate at the entrance to the driveway with a new bell hung therein. St. Mark's is beautifully located on a hilltop and the ringing of a bell could be heard all over the surrounding country.

ACCEPTS ST. SIMEON'S CALL; OTHER CLERICAL CHANGES

The Rev. Charles B. Dubell, rector of St. John's Church, Camden, N. J., has accepted a call to the rectorship of St. Simeon's, Ninth Street and Lehigh Avenue. He will enter upon his new work in the early part of April.

Mr. Dubell is a graduate of St. Stephen's College and the General Theological Seminary. He was priested by the Bishop of Delaware in 1901, while at St. Mathew's, Wilmington. For two years he served as an assistant at St. James', Twenty-second and Walnut Streets, in this city. He served at Glassboro, Mullica Hill and at Pitman, N. J. In 1914 he went to the Merciful Saviour at Pennsgrove, N. J. and during the war served in France and Germany. He was with the 110th Field Artillery and was with headquarters of the First Division in the Army of Occupation. He also served as Chaplain of the Third Regiment, National Guard of New Jersey. After the war Mr. Dubell returned to Pennsgrove and last April went to St. John's, Camden, N. J.

The Rev. George Warrington Lamb, of Wayne, has accepted the call to the rectorship of St. John's Church, at Huntingdon, Pa., and took charge, February 1st.

The Rev. William H. Cavanaugh has resigned the rectorship of St. James', Hestonville. The Rev. Richard J. Morris is in charge.

The Rev. Benjamin Janney Rudderow has accepted a call to be Vicar of Holy Trinity Memorial Chapel, Twenty-second and Spruce Streets, resigning his rectorship at Fairfax, Va. Mr. Rudderow takes charge March 1. The Rev. Dr. Tomkins, rector of Holy Trinity Church, presented Mr. Rudderow for the ministry from Holy Trinity. Bishop Rhinelander ordained Mr. Rudderow as priest, June 3, 1917. Mr. Rudderow was formerly in charge of St. Anne's, Willow Grove.

TO INSTALL MEMORIAL ORGAN IN CALVARY, CONSHOHOCKEN

A Memorial Organ is to be installed in Calvary Church, Conshohocken, the Rev. John K. Moorhouse, rector, in memory of Mrs. Alan Wood by her nieces, Mrs. George N. Highley and Mrs. Laura Wood. Mrs. Alan Wood died several years ago. Although a member of the Friends' Meeting, Mrs. Alan Wood was always a generous contributor to the church and was constant in her attendance at church services.

Two of the finest organ builders in the country have been asked to submit bids, with the expectation of having the organ installed during the summer.

PROVINCIAL SUMMER CONFERENCE FOR COLORED WORKERS

The Commission on Religious Education of the Province of Washington, on which the Diocese of Pennsylvania is a part, has outlined a plan for a Provincial Conference of colored workers to be held at St. Paul's School, Lawrenceville, Va., during next July. The tentative date has been fixed as July 9th, to continue twelve days.

In a statement issued by the Commission committee it says:

"Very considerable advances have been made in recent years in the quality of our Church (Sunday) Schools among colored people. In certain sections of the Province, the number of colored Churchmen is increasing and Church life among them is an important factor in many neighborhoods.

"The Diocese of Southern Virginia, fully recognizing this situation, established, in July, 1922, a summer school or conference at St. Paul's School, Lawrenceville Virginia, for the training of Church School workers among the colored men and was in every respect comparable with summer schools in other parts of the Province.

"The Provincial Commission on Religious Education decided to foster and expand this work of training colored leaders in religious education. A strong committee was appointed which met in Washington last month and outlined the plan for the Provincial Conference.

"The committee decided to engage as faculty the best men in their respective lines obtainable irrespective of color or geographical location. There will be two or three general courses for workers of all kinds, such as 'The Bible and Its Content' and 'A Study of the Book of Common Prayer.' There will be one course on Social Service and one on the Church's Missionary Program. Three courses will be provided for which credit under the Department of Religious Education may be obtained. All courses will be elective."

PUT THIS IN YOUR PRAYER BOOK FOR READY REFERENCE

Following is an index to certain prayers in the Book of Common Prayer, which may be of service to some. It can be pasted on the inside cover of your Prayer Book. The numbers refer to pages in Prayer Books the size ordinarily in the pews and larger. Bishop Hunting, of Nevada, when he was there helping Bishop Garland, prepared it for THE CHURCH NEWS.

Adversity 89; Afflicted 14, 43; Boldness 204; Clergy 14, 40, 55, 196, 206, 516, 522, 559; Charity 84; Church 63, 78, 157, 172, 173, 182, 184, 211, 217; Contrition 86, 325; Contentment 180, 324; Covetousness 212; Courage 204; Departed 219, 288; Faith 148, 170, 190, 199; Forgiveness 167; Final Blessedness 63, 69, 141, 219; Fair Weather 39, 45; Fruitful Seasons 41; Following Christ 188, 212; Growth 323; Guidance 71, 94, 138, 143, 150, 156, 162, 166, 175, 177, 239; Heavenly Mindedness 137, 140; Healing 215, 282; Health 94, 326; Help in Trouble 13, 14, 27, 34, 35, 74, 76, 81, 89, 91, 154, 161, 214; Love of Neighbor 62, 84; Love of God 152, 159, 160; Love of God's Word 54; Missions 38, 118, 119, 326; Patience 96; Peace 13, 27, 73, 180; Preparation for Judgment 52, 55; Perseverance 135; Purity 65, 68, 79, 88, 123, 133, 176, 194, 222, 234; Rain 39, 45; Right Judgment 143; Recovery from Sickness 47, 290; Sickness 41, 42, 281, et. seq.; Suffering 62, 204; Temperance 324; Trust 150; Unity of Christians 38; Union with Christ 234, 236, 237; Work 71, 175, 182, 187, 237, 239.

DIOCESAN LIBRARY NOTES

If you want information on Church History, or Secular History, it is here.

If you are interested in Bible Study, or in Christian Missions, these books will help you.

If you want to know about the lives of others who have gone their way up the climbing path to the heights beyond with the faith in their hearts and the songs on their lips which the Church teaches,—Your Church—if you would explore the field of Christian biography, here its silent testimonals await you.

If you feel the need of more devotional reading during Lent, these volumes wait to serve you.

New books added to the Library during the past few weeks are as follows:

"Approach to the New Testament," James Moffatt; "A History of the Christian Church," Williston Walker; "The Feltus Family Book," G. H. Feltus; "A People's Life of Christ," Paterson Smyth; and two volumes of the "International Critical Commentary: Judges, Numbers," by George Foot Moore and George Buchanan Gray, respectively. This Commentary is published by Scribner, and is the most recent one here.

THE CLERICAL BROTHERHOOD

Following is the program of the meetings of the Brotherhood for March:

March 5th—"The Religious Use of Imagination," Rev. Addison A. Ewing.

March 12th—"The New Crusade," Dr. A. G. Walker.

March 19th—"Clerical Insurance Protection," Rev. Harry St. Clair Hathaway.

Meetings begin at 11 o'clock during Lent. There will be no meeting on Monday in Holy Week or on Easter Monday.

SEAMEN'S INSTITUTE ACCEPTS PROPERTY TRANSFER OFFER

The Board of Managers of the Seamen's Church Institute has accepted the proposal of the Board of Managers of the Churchmen's Missionary Association for the transfer of the Church of the Redeemer and the property of the Association at Front and Queen Streets, together with the Port Richmond branch, located at 2815-17 East Cambria Street, to the Managers of the Seamen's Church Institute.

The proposed transfer has been tentatively approved by the Standing Committee of the Diocese. The proposition will be acted upon finally at the annual meeting of the Contributors to the Churchmen's Missionary Association, which will be held next October.

The proposal of the Churchmen's Missionary Association was made at the annual meeting of the Seamen's Church Institute on January 16th. It was referred to the Executive Committee of the latter and at the February meeting of the Managers of the Seamen's Church Institute acceptance was recommended. The proposals include the following points of particular interest to the friends of the older association:

Namely, that in the New Building which the Seamen's Church Institute is proposing to erect, and for which it is now raising funds, a Chapel shall be provided, to be known as the Chapel of the Redeemer, in connection with which the services of the Protestant Episcopal Church shall be held at least once on Sunday. Memorial tablets in the edifice at Front and Queen Streets will be replaced in the new Chapel.

It is understood that the Chapel in the Institute will be conducted under the supervision of the Committee on Religious Co-operation of the Institute and will provide for Union services in which representatives of all religious bodies co-operating may hold services. The above provision suggested by the Churchmen's Missionary Association and approved by the Seamen's Church Institute will not interfere with this program, but will give the Episcopal Church proper recognition for the contribution it is making in merging its older work with this newer and larger enterprise.

It is not proposed to transfer the endowments and permanent funds of the Churchmen's Missionary Association to the Seamen's Church Institute, but they will be transferred to the Trustees of the Diocese with the request that the income of the said funds be paid regularly to the Seamen's Church Institute for the support of the work which it will take over from the Churchmen's Missionary Association.

The Board of Managers of the latter Association have offered their services as a voluntary committee in connection with the Building Fund Campaign of the Seamen's Church Institute to attempt to raise $5000 as a further contribution toward the Chapel to be placed in the New Building, and for the purpose of making it a memorial, the exact nature of which will be determined later on.

In recognition of the very generous co-operation of the Churchmen's Missionary Association it is proposed that one of the units of the New Building of the Seamen's Church Institute shall bear on the outside of the Building the name of the Churchmen's Missionary Association, designating that part of the New Building as the gift of the Association.

The Executive Committee of the Seamen's Church Institute announces that they have on hand in cash and pledges to the first of March to apply to the goal of Three Hundred and Sixty Thousand Dollars, approximately Two Hundred Thousand Dollars, leaving One Hundred and Sixty Thousand Dollars yet to be raised.

GIRLS' FRIENDLY SOCIETY

The Annual Missionary Service was held Sunday afternoon, January 28th, in the Church of the Incarnation, at the hour of the usual afternoon Service, preceded by a very beautiful musical recital. The Rt. Rev. Nathaniel S. Thomas, Bishop of Wyoming, was the preacher. His subject was the present general condition of the Indians in the West, and he gave a most vivid statement of their life from the early history of the United States, when they had been the sole possessors of the land, and of their natural fine traits of character; and how through the influence of the many unscrupulous and worthless men who had overrun the country and forced the Indians out, and the injustice and tardly reparation made by the Government of the wrongs done to them, they had become a little race of people, with very few honestly caring for their welfare, suspicious of all, yet strong in their allegiance to those who they believed were doing all possible for their uplift and advancement. The offering, $56, was for the San Juan Indian Hospital, Farmington, New Mexico, one of the three institutions to which the G. F. S. in America is this year asked to send gifts of money.

In order that the Church might be adequately heated for this Missionary Service, the rector and congregation of the Church of the Incarnation held both morning and afternoon Services in the Parish House, for three Sundays preceding January 28th, as they were obliged to conserve coal, a "friendly" act of which the G. F. S. is most deeply appreciative.

The Society in this Diocese has chosen for its Lenten work this year St. Mary's Mission (Indian), Nixon, Nevada, and the Church Mission of Help in this city.

GASOLINE FOR THE "PELICAN"

Friends of Bishop Rowe may be interested in a little Easter surprise being prepared for him by the Rev. Gilbert Pember, rector of St. Michael's. The Bishop has months of hard work ahead of him in Alaska and he will need plenty of feed for the engines of his famous "Pelican." Mr. Pember is giving his parishioners the opportunity of sharing in the fun of surprising the Bishop with an unexpected supply of gasoline.

Mr. Pember doesn't know the CHURCH NEWS is letting its readers throughout the Diocese in on the gasoline plan. We hope he will forgive us, but we do think there may be some others who might enjoy sharing in the surprise and sending the price of a few gallons to Mr. Pember to make certain the "Pelican's" skipper will get a fine big supply.

Following is a letter recently received from Bishop Rowe which we clipped from St. Michael's parish *Messenger:*

MY DEAR MR. PEMBER:

I am leaving in the morning for Alaska and before going I want to thank you for your last kind letter . . .

The trip I am planning will occupy many months. It will involve snow shoes and dogs. I confess that I am dreading it more than usual. I know what I shall be up against. And I am getting too old for the roughing that it entails. But I have got to face it or quit, and I don't think I am a quitter.

In the spring, when the rivers break up, I expect to test out the "Pelican" on a section of the Tanana River, a section of rapids for some hundreds of miles, unnavigable, the worst kind of river work that I know anything about. If the "Pelican" cannot negotiate it, then I must work out something that will.

I hope you are well and that your work in St. Michael's is most encouraging and satisfactory. I would like to be remembered to the good people of your congregation, and rejoice in their faithfulness and loyalty, and helpfulness to you and our dear Mother Church.

With love and best wishes,

Sincerely yours,

P. T. ROWE.

MUHLENBERG MEMORIAL TABLET AT WHITEMARSH RESTORED

On the west wall of St. Thomas' Church, Whitemarsh, there has been for many years a tablet in memory of the Rev. William Augustus Muhlenberg. Through the effort of one of the vestrymen, Mr. John H. Rankin, the tablet was taken to the city and was put in the best of order and mounted. Today it is again on the west wall of the church.

Mr. Rankin in St. Thomas' *Messenger* wrote an interesting article on Dr. Muhlenberg, which the CHURCH NEWS presents in part:

"William Augustus Muhlenberg was born in Philadelphia, in 1796, of a family that took naturally to leadership. Although they were all Lutherans and nearly all of them ministers, William Augustus came early into the Church and was its devoted and valiant champion throughout his long life. He graduated at the University of Pennsylvania in 1815. In 1817 he was ordained a deacon in the Protestant Episcopal Church, and became assistant to Bishop William White (1748-1836) in the rectorship of Christ Church, St. Peter's and St. James', Philadelphia. In 1820 he was ordained priest and until 1826 was rector of St. James' Church, Lancaster, Pa. Largely owing to his efforts, Lancaster was the second public school district created in the state. His interest in church music and hymnody prompted his pamphlet of 1821, 'A Plea for Christian Hymns;' he drew up for the use of his own parish a collection of Church Poetry (1823), and in 1823 he was appointed by the General Convention a member of the committee on psalms and hymns, whose collection, approved in 1826, contained several of Muhlenberg's own compositions, including, 'I Would Not Live Alway,' 'Shout the Glad Tidings,' and 'Saviour, Who Thy Flock Art Feeding.'

"From 1826 to 1845 he was rector of St. George's, Flushing, L. I., where in 1827 he became head of the Flushing Institute, probably the First Protestant Episcopal 'church school' in the United States. He founded a St. Paul's College, to include the institute, but the panic of 1837 and the refusal of a charter by the state legislature brought it to an end; and the property was sold a few years after he left Flushing.

"The methods of this institute were, however, copied widely; church schools sprang up everywhere, and St. Paul's School, Concord, N. H., and the Groton School in Massachusetts, were established in accordance with his ideas.

"In 1845 he removed to New York City, where in 1846 he became rector of the Church of the Holy Communion, a 'free' church built by his sister, Mrs. Mary A. Rogers. Here Muhlenberg founded the first American order of Protestant Episcopal deaconesses, the Sisterhood of the Church of the Holy Communion, begun in 1845 and formally organized in 1852. The work of the sisterhood led to Muhlenberg's establishment of St. Luke's Hospital (opened in 1858), for which his congregation made offerings each St. Luke's Day after 1846. In 1866 he founded on Long Island the Church Industrial Community of St. Johnland to be a home for the aged and young children, especially cripples. In St. Johnland cemetery is the grave of Dr. Muhlenberg, who died April 8, 1877, in St. Luke's Hospital, New York City."

THE WELLESLEY CONFERENCE

(June 25 to July 5, 1923)

Once more the Church Conference is to meet in the delightful buildings and on the beautiful grounds of Wellesley College!

When the delegates of past years have their annual reunion they will hear of the proposed Program with several new and interesting features and all the old ones.

In addition to the Classes on the three subjects of work as outlined by the National Council, Church School, Missions and Social Service, which are also given at the other Conferences, the Church Conference has always provided Lecture Courses for older people or those not engaged in these lines of Church Work.

Besides theses anyone can specialize in Bible Study, three hours each morning being assigned to this as well as to the other regular subjects.

What has proved of almost equal value is the Series of "Conferences" every afternoon. These cover the ground of practically each branch of Parish and Diocesan Work, namely The Woman's Auxiliary, The Church Service League and the Church School Service League, Altar Societies, Daughters of The King, The Guild of St. Barnabas, the Girls' Friendly, the Church Periodical, The Church Mission of Help, etc.

Here the experts give their advice and experience and it is all so informal that no one is afraid to ask questions.

Often a number of these Conferences are obliged to be held the same day, for there are too few afternoons to get them all in, and the early part must be kept for amusements and recreation.

Of course, the evenings are filled up with large Missionary and other Meetings. Indeed the only trouble is, that the days are not long enough or perhaps it would be better to say, that the time of the Conference is entirely too short.

For any further information apply to Miss Adeline W. Fisher, 2222 Spruce Street, or telephone Locust 1922.

THE BISHOP'S BRICKS FUND

The Epiphany Entertainment was given this year in Holy Trinity Parish House on Saturday, January 27th, and the children and adults from fifty Parishes gathered there and filled the room. In the much-regretted absence of the Bishop, who has always called the Roll of the Parishes and greeted the children, Rev. Gilbert Pember, of S. Michael's, Germantown, acted as Chaplain.

Each year we try to give the children of the different nationalities in the process of being Americanized an opportunity to show their progress.

One year the entertainment was given by the Polish children, another year by the Italians, and this year the entertainment was given by the colored children from the Missions and Chapels of the Diocese, and was much enjoyed by all. The boys and girls of Phillips Brooks Memorial Chapel gave some songs and a recitation. Then a solo by a young girl from S. Mary's Chapel, and the Junior Choir of S. Simon the Cyrenian, led by their choirmaster, sang some part-songs with fine effect.

After this came a Pageant, "The Soldiers of the Church," given by the boys and girls of S. Barnabas, Germantown.

Led by their priest, Rev. E. S. Thomas, the children acted the story of the Church's Leaders: Bishops Seabury and White and Jackson Kemper and Hare, ending with Bishop Rowe.

The offering amounted to $50, which was given for the new Parish House of S. Barnabas, Germantown.

We were all so rejoiced to hear that the Bishop is so much better and that he hopes to be with us at the Presentation Service of the Bishop's Bricks Fund on the Eve of Whitsunday.

PRIEST HERE YEARS AGO RESIGNS

The Rev. Levi B. Edwards, who was an assistant to the late Bishop McVickar when the latter was rector of Holy Trinity Church, Nineteenth and Walnut Streets, has resigned his rectorship of the Church of the Transfiguration, Edgewood, in the Diocese of Rhode Island.

Mr. Edwards was assistant at Holy Trinity in this Diocese from 1895 to 1898. He was made a Deacon by the late Bishop Whitaker, who also ordained him priest. Thirteen years ago he became rector of the Transfiguration at Edgewood. For ten years prior to that period he was a diocesan missionary in Rhode Island, and before that was for a short time at St. Thomas', in Providence. He is planning to go with Mrs. Edwards to California for the Winter.

CZECHOSLOVAKS IN UNITED STATES AFFILIATE WITH EPISCOPAL CHURCH

More than a million members of the Czechoslovak Orthodox Church in the United States are to enter into close affiliation with the Episcopal Church as a result of conferences between Bishop Gorazd Pavlik, of the Czechoslovak Church, and Bishop Thomas F. Gailor, President of the Episcopal National Council, and officials of the Foreign-Born Division of the Department of Missions. This is viewed as another big step forward toward Church unity.

Following a memorial from Bishop Pavlik urging "the mutual fellowship of our respective churches," the National Council at its December meeting adopted a reply, which has been forwarded to the Czechoslovaks.

This reply states: "We will communicate with our Bishops in the various Dioceses in which communicants of the Czeschoslovak Orthodox Church live, and urge them to provide the sacraments and pastoral care for them in such places where it may be either difficult or impossible to secure a priest of the Czechoslovak Orthodox Church. And also we will advise the Bishops in the various Dioceses to give fraternal co-operation and moral support to the parishes of the Czechoslovak Orthodox Church which may be established in America. Moreover, we express our desire that the Czechoslovak Orthodox Church minister in like manner to communicants of our Church visiting or residing in the Republic of Czechoslovakia."

FIRST ENGLISH SERVICE ON AMERICAN CONTINENT

On July 26, 1892, the Rt. Rev. William Ford Nichols, then Assistant Bishop of California, dedicated a great stone cross in Galden Gate Park, San Francisco. This cross was presented by Mr. George W. Childs of Philadelphia, and was erected in commemoration of the first use of the Book of Common Prayer and the first Church of England service in the territory now embraced within the United States.

When Sir Francis Drake sailed with his ship "Pelican" upon his voyage of exploration there went with him as chaplain the Rev. Francis Fletcher, a clergyman of the Church of England. When the expedition reached the coast of California in 1579 religious services were held on the mainland for a space of six weeks, the first being held on or about St. John's Day of that year. A little later, on the Atlantic Coast, Thomas Hariot preached Christ to the Indians of Roanoke Island, and in 1587 the sacrament of baptism was administered for the first time on these shores with the use of the English language, when Manteo, the first Indian convert, was received into the Church.

ST. THOMAS, WHITEMARSH, TO HELP LIBERIAN WORK

The Parish Council of St. Thomas', Whitemarsh, at a meeting last month unanimously adopted the recommendation that St. Timothy's Hospital at Cape Mount, Liberia, and the Agricultural School at Kobolia, Liberia, be chosen as St. Thomas' particular interest in the mission field for the Easter Offering. This is the third year St. Thomas' has chosen a particular work to which special contribution is made outside of the regular contributions on the red side of the envelopes.

Bishop Garland at the beginning of the year recommended that all the parishes of the Diocese adopt a plan somewhat similar to the one St. Thomas' has been following. The Bishop urged that every parish adopt some particular work that the Church is doing, either in the foreign or domestic mission field, and look upon that particular work as in a very real way its own.

When such a work has been chosen by any parish, the report of the choice is made known to the Bishop and he, in turn, communicates with the central office of the Church, in New York City. The National Council at the central office then formally assigns to the parish the particular work it has chosen as its own.

"It is rather an unusual reason why we have selected Liberia," said the Rev. N. B. Groton, rector of St. Thomas'.

"Bishop Garland has said something like this to us, 'You people of St. Thomas' have gone beyond that stage where you must be roused to enthusiasm for the work of the Church outside your own parish. You have reached a stage where you ought to be leaders among the other parishes of the Diocese —you ought to choose for your Easter offering one of the mission fields in the Church that might be considered the most difficult in which to rouse people's interest.' Bishop Garland has put before our Parish a challenge. The Council has taken up the challenge!"

THOUGHT

Mysteriously I come and go,
Knowledge, truth and wisdom I sow;
Spurn not my aid, my helping hand,
For I am monarch of the land.

I am everywhere, far and wide
In ev'ry dwelling I abide;
I know no boundaries, no law,
I perform wonders, deeds that awe.

I am your servant, treat me well;
Though an unseen tenant I dwell;
I am something, I am the whole
Life, the nucleus of the soul!

—*J. Roy Zeiss.*

BUILDING A BUILDING FUND

Indicative of the interest of the Trustees of the Church Building Fund in the affairs of the Corporation is the record of the attendance of fifteen of the seventeen members at the last regular meeting of the Board, a sixteenth, living seventy-five miles away, missed the meeting by the failure of a railroad to live up to a train schedule.

The chief interest of the meeting centered in future service and the necessary increase of the Fund so as to meet the growing needs of the Church. This organization which, because of its custody of trust funds, must maintain its corporate existence, and which, unlike the Building Department of most religious bodies is not a co-ordinated part of its national organization, does not therefore participate in the regular offerings of the Parishes and Missions of our Church. Yet from these same Parishes and Missions come constant requests for aid which must be given to the limit of the Fund's elasticity. Beyond this, others must wait for the return of monies loaned to other Parishes. The Trustees however feel that there are many Churchmen to whom the needs of the Church in this most necessary Department of its work of extension must appeal, and whose present gifts, and future provision by legacy, will be forthcoming when both needs and limitations are known. To supply this information a special committee is at work in confident hope of developing this most useful agency.

The reports for the November meeting covering six months of service showed that the following help had been both rendered and promised for the future:

	Made		Promised
Loans .....(10)	$30,875	(14)	$53,950
Grants ....(3)	2,600	(3)	3,000
Gifts .....(18)	11,650	(13)	7,000

WHITER THAN SNOW

Whiter than snow her infant lay
In Mary's arms that happy day:
Fairer than all the flowers that blow,
Brighter than all the stars that glow,
Sky blossoms in the milky way.

Thus I present Him when I pray,
As in the arms of Faith, and say,
"Father, there is one life below,
Whiter than snow."

That whiteness pleads my cause, I know,
And wins for me the grace to show
Some reflex rays while here I stray—
Pledge I shall wear the pure array
In which the heavenly armies go—
Whiter than snow!

Diocesan Sanctuary

Intercessions

For Our Bishops and Clergy

Almighty and everlasting God, from Whom cometh every good and perfect gift; send down upon our Bishops, and other Clergy, and upon the congregations committed to their charge, the healthful Spirit of Thy grace; and, that they may truly please Thee, pour upon them the continual dew of Thy blessing. Grant this, O Lord, for the honor of our Advocate and Mediator, Jesus Christ. *Amen.*

For Activity

Stir up, O Lord, we beseech Thee, the wills of Thy people in this Diocese. May those who are without the fold be led to Baptism. May those who ought to be confirmed receive the laying on of the Bishop's hands. May those who have absented themselves from the Sacrament of the Lord's Supper return. May the inactive renew their interest in the Church, and may we all work and pray daily for the prosperity of our Diocese and the extension of Thy Kingdom among men, through Jesus Christ our Lord. *Amen.*

For Confirmation Candidates

Strengthen, O Lord, we pray Thee, by Thy Holy Spirit, Thy servants who are now preparing to seek Thy help in the sacred rite of Confirmation; and grant that all they who bear the Cross upon their foreheads may bear it also in their hearts, so that boldly confessing Thee before men, they may be found worthy to be numbered among Thy saints; through Jesus Christ our Lord. *Amen.*

For Immigrants

O Almighty God, Who, through Thine abundant gifts outpoured upon us and upon our land, hast led thither multitudes of all peoples and tongues; deliver us from contempt and prejudice; move our hearts with pity toward them, homeless and forlorn; and fill us with the spirit of divine love and sympathy. Destroy in us the temptation to use these Thy children for selfish ends; unite them and us in an equal fellowship of service, and give to them an understanding of true freedom; that so they may become a blessing to this nation, for the glory of Thy Name in all the earth; through Jesus Christ our Lord. Amen.

Prayer for a Parish Church

Father of all mankind, we pray that to this Church all Thy children may ever be welcome. Hither may the little ones love to come, and young men and maidens, to be strengthened for the battle of life. Here may the strong renew their strength and win for their lives a noble consecration; and hither may age turn its footsteps to find the rest of God and light as eventide. Here may the poor and needy find friends. Here may the tempted find succor, the sorrowing comfort, and the bereaved learn that over their loved ones death hath no more dominion. Here may they who fear be encouraged and they who doubt have their better trusts and hopes confirmed. Here may the careless be awakened to a sense of their folly and guilt and to timely repentance. Here may oppressed and striving souls be assured of the mercy that triumphs over sin, and receive help to go on their way rejoicing. Through Jesus Christ, our Lord, Amen!

SOCIAL SERVICE WORKERS HOLD UNION MEETING

A special meeting of the Department of Social Service with Social Service representatives of the parishes of West Philadelphia was held at the Church of the Saviour on Monday evening, January 22nd.

The Vice-Chairman, Mr. Stockman, outlined the plan of the meeting as an attempt to put the institution and parishes of West Philadelphia in closer touch. The Rev. Dr. Phillips spoke of the need of emphasizing *Christian* Social Service, and in a very inspirational talk pledged his heartiest co-operation to the Department. He gave concrete examples of the work needed by Mr. Hart at the Church of the Transfiguration.

Miss Davies, of the Social Service Committee of the West Philadelphia League of Churchwomen, reported members of the committee had visited all the institutions in West Philadelphia, and had done Christmas work also for the Mercy Hospital and the Church Home for Children. She said twelve out of fifteen parishes were in the League.

Mrs. Neely gave an account of the work done in the Philadelphia General Hospital, especially in taking patients to and from the services in the Chapel on Wednesdays and Sundays, arranging for choirs from the different churches. She spoke particularly of the baptism of infants and the hope of having a committee to follow up work with these children. Mrs. Neely reported the King's Daughters of the Church of The Saviour took flowers to the hospital weekly during May and June and provided a party once a year for 600 patients. Mrs. Grice made a plea for recreational openings for the factory girls of West Philadelphia. Miss Lee, investigator of boarding houses for the University of Pennsylvania, spoke of appallingly crowded conditions owing to great increases in rents.

Mrs. Roberts urged co-operation with the West Philadelphia Social Conference, which meets twice a month at the Philadelphia General Hospital. Social Service and Religion had been the subject of the last two meetings and programmes on Social Service and the School and Social Service and Recreation were being planned.

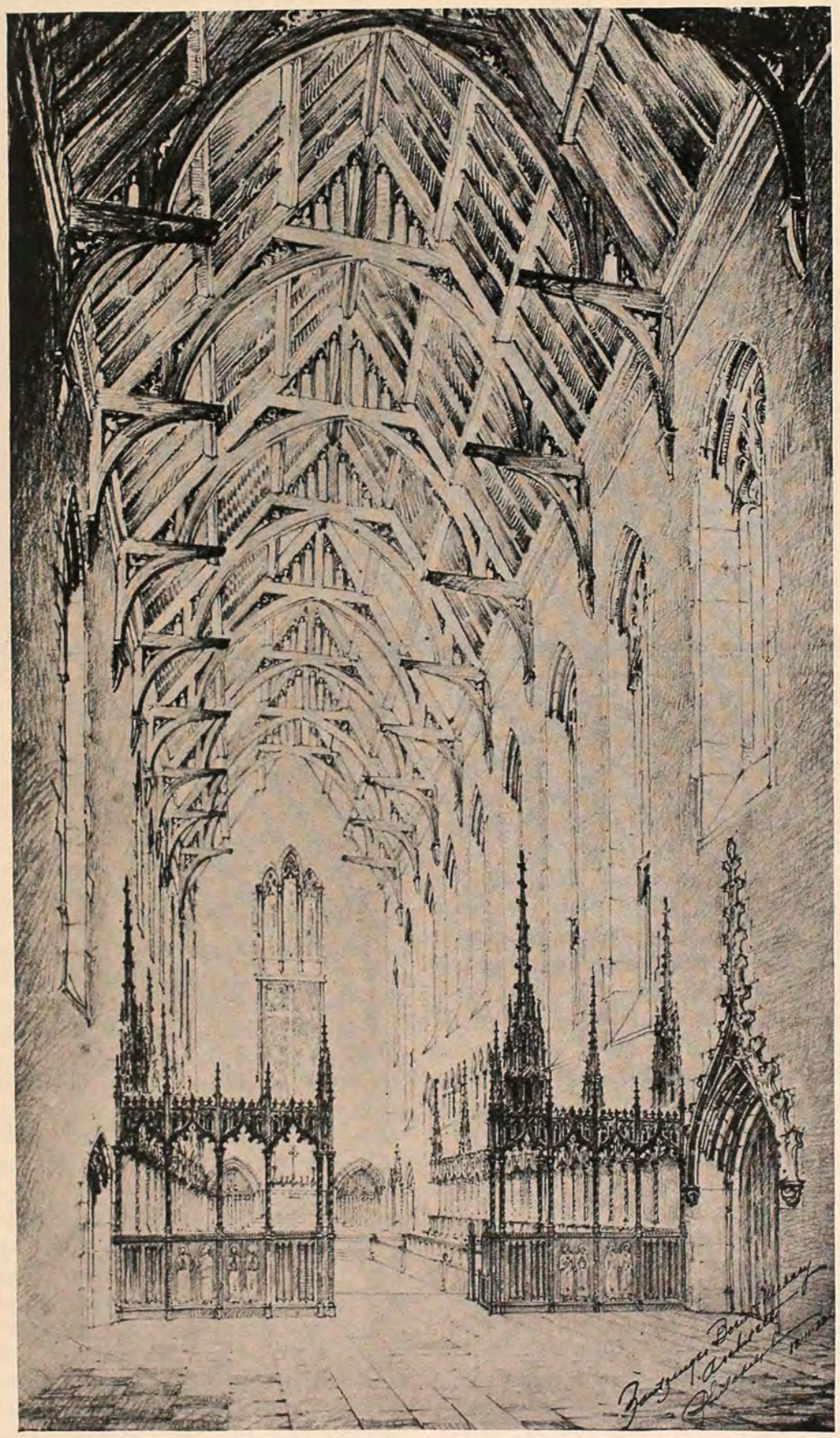
Mrs. Grice spoke of the seriousness of the coal situation. Mr. Hawkes outlined the inquiries made by the Diocese in regard to the possibility of buying in large quantities and said that it would have involved a matter of $150,000. Mr. Lamb said that through the Clerical Brotherhood on application to the Rev. G. G. Matchett, blanks could be obtained for immediate delivery of coal to the sick or to others in great distress.

Mr. Hawkes spoke of the number of Episcopalians who were doing undenominational Christian Social Service, citing the number on the Y. M. C. A. Board as an example. A letter from Miss Maule was read urging those present to write to the Chairman of the Senate and House Committees urging passage of the Keyes-White bill for the admission of refugees from Smyrna and Armenia who have relatives here.

The Divinity School, St. Andrew's Collegiate Chapel

THE CHURCH NEWS has asked me for a brief article to accompany the reproductions of the architects' drawings of the Divinity School Chapel which appear in this issue. It is a pleasure to consent, for I believe there are many in our Diocese who will be interested in a description of the building which we hope so soon to see, and of the uses to which it will be put.

In the nature of the case, the life of a Divinity School must focus round two chief centres: its Library, which stands for the intellectual apprehension of truth; and its Chapel, which stands for, and promotes, the life "hid with Christ in God," Who is the Truth. Other buildings are needed for convenience and comfort,—offices, lecture-hall, refectory, dormitories,—but these two are essential to the very idea. So from the first we have aimed at erecting Chapel and Library at the earliest possible moment; but we have also been determined that when erected they should be, as nearly as care and effort could make them, worthy and perfect for their purposes for all time. Our Library,—the William Bacon Stevens Library Building,—is already completed and in use, and is a great satisfaction. The Chapel,—the St. Andrew's Collegiate Chapel (Collegiate in the proper sense, in that it is to be served by a *collegium,* or group, of clergy)—we hope to see begun this spring: the plans, at this writing, being almost ready for that important (and anxious!) step,—the builder's estimates of cost.



There are two chief functions which a Divinity School Chapel must serve. *First,* it must be a centre of uplift and inspiration in the daily life of that group of younger and older men, of students and teachers, who together make up the academic body. *Second,* it must be the chief agency of the School in its effort to establish and maintain constant and wholesome contact with the Community and the Church at large. The vital importance of this latter function is too often overlooked. Fifty years ago higher education was a thing for the privileged few: it is now, by leaps and bounds, becoming the accepted right of the many. And as a result of this change our colleges and universities are seeking every kind of opportunity to reach out in service to the whole broad community. The need of such wider service is obvious, if a Divinity School is to find and hold the interest of the people; and it is quite as important also as a preventive of that cloistered isolation which, it is sometimes thought, is the prime characteristic and the chief fault of our Seminaries.

Now it is this dual function that has determined the position and the structure of the St. Andrew's Chapel. It is set on the most commanding spot of our new site, at the corner where all comers will naturally approach. It is designed generously to afford those elements of mystery, of beauty in line and mass and proportion, whose effect is at once to hush and lift the soul of the worshipper. Without these qualities it would fail of its purpose.

In general scheme and style, the Chapel conforms to the principles exemplified in the best English Collegiate Chapels. It is a lofty building; its floor-plan is a long unbroken rectangle, running from porch to chancel. On three sides, West and North and South, it is surrounded by ambulatories and vesting rooms, which will provide ample accommodation for those many occasions in academic life where alumni and distinguished visitors gather in large number, and must be deployed in dignified procession. (Incidentally, these supplementary rooms will serve us also, and very likely for some years to come, as class-rooms and the like,—an urgent need. But always they will be available for our great and stately occasions.)

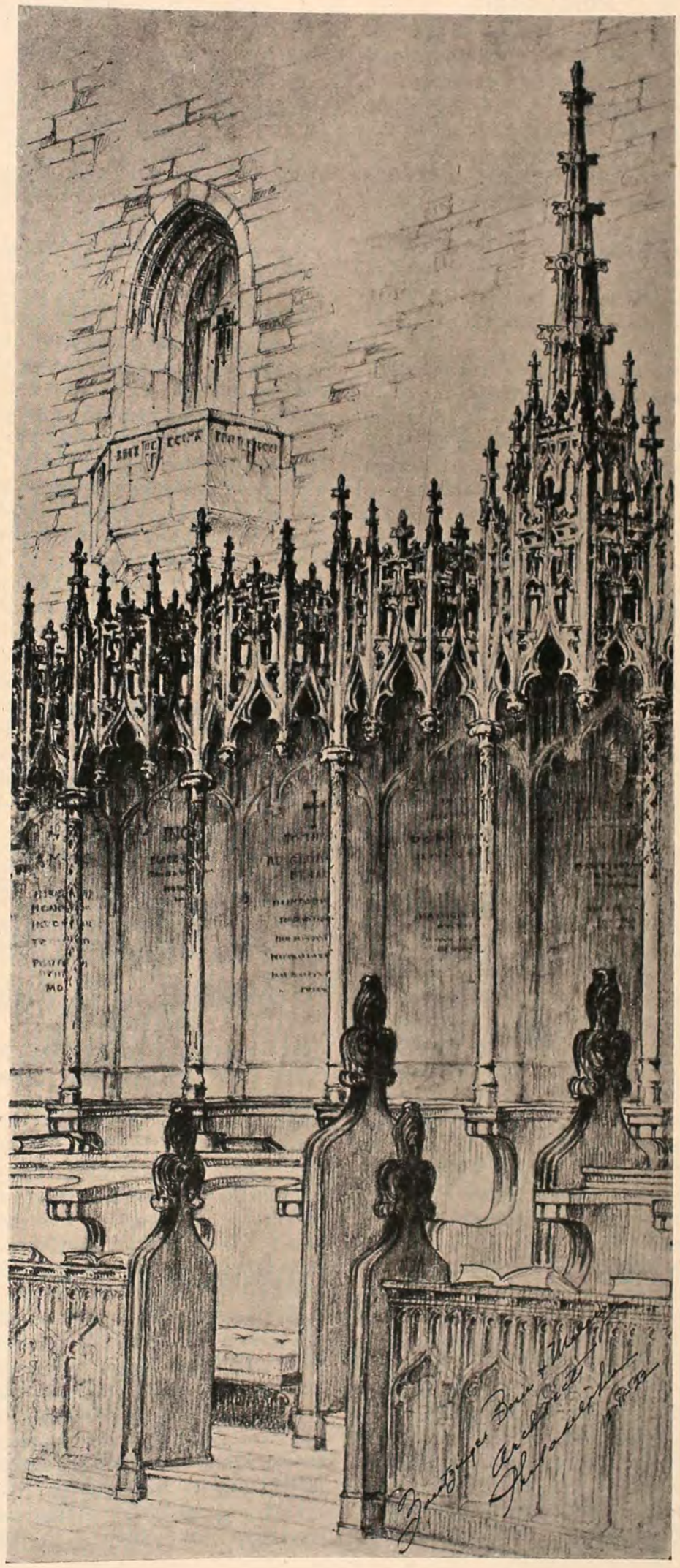
legiate Chapel: Its Structures and Uses

The skill with which the architects have utilized each of these merely mechanical needs as an artistic opportunity, thus making it minister to the spiritual significance of the design, is truly remarkable. I cannot refrain from a single instance. In the cut of the interior of the Chapel, there appear two arch-ways, one on either side of the altar. Back of these is an ambulatory, connecting with the vesting rooms on the East and West sides, and opening out also on the cloister which connects the Chapel with the Academic Building and the Dormitories. These will be open arches, filled with iron grill work, thus giving a vista through from the body of the Chapel to the ambulatory beyond with, one day, its fine stained glass windows. Our processions will form in the rooms to the West; and as they proceed round to the main entrance on the East they will appear for a moment and disappear; and the sound of the processional hymn will now ring out clear and now be muffled and lost and heard again as the choir moves forward on its way.

The Chapel is to be arranged in strict academic fashion. That is, the major portion of its floor space, below the chancel, will be what is technically known as a *choir,*—with stalls for professors and students set not cross-wise as are the pews in a parish church, but lengthwise. To the South, below the screen, will be the *nave,* with seating space for the non-academic congregation,—about 150 sittings. (A gallery, over the "choir room" to the East, opening into the choir through two great arches, will accommodate perhaps fifty more.)

In this Chapel we shall have our daily services from September to June, of Morning and Evening Prayer and of the Holy Communion: these chiefly for our own students and professors,—though the Chapel will always be open to those who may wish to share in our week-day worship. Here, too, on week-day afternoons, from time to time, we shall hold preaching services to which the public generally will be invited. It is our special purpose (each year, as we hope) to have some notable preacher with us for perhaps five or six weeks, men such as Bishop Gore or Bishop Temple (for obvious reasons, I name no names of our own country-men at the moment!) who will bring, we shall expect, a real constructive message that may prove of great appeal not only to Church people, but to the community and to the large circle of university students and teachers. The Chapel's generous endowment will go far to make such a program possible. And if, in the future near or remote, our hopes are realized, and we are able, at least at these special services, to have our music simple indeed but notably fine and uplifting, our Chapel may prove of great influence not only within our own proper circle, but even in the wider life that surrounds us.

(*Continued on Page 195*)



The Woman's Auxiliary Department

Edited by MRS. Z. B. PHILLIPS

FOREWORD

An interesting feature of the Lenten program of the Woman's Auxiliary will be the inter-diocesan conference that will be held in Philadelphia on March 7th and 8th. The conference includes representatives from all Dioceses in the State, i. e., Bethlehem, Erie, Harrisburg, Pittsburgh and our own.

The conference on March 7th will be held at 2 o'clock in Holy Trinity Parish House, and on March 8th at 10 o'clock at St. James Church (service).

It is earnestly hoped that each Parish and mission in our Diocese will send a strong delegation to these conferences, the aim of which is to encourage and help the general work of the Auxiliary by the interchange of ideas that have been found helpful in developing the work in different localities and under varied conditions.

We need new and stimulating suggestions and all of us will be greatly helped in meeting our own problems by learning of the accomplishments in other Parishes and Dioceses.

S. H. P.

INDIAN'S HOPE COMMITTEE

At the January meeting there were two speakers. Bishop Remington and Miss Ella Deloria. Bishop Remington told some interesting facts about South Dakota and then turned to his new field in Eastern Oregon, where he is now Bishop. This is the only remaining unorganized district of the Church. Church work has been started in thirty or forty places, but there are only two stone churches and two priests in the whole district. The Bishop needs at least ten men to help him in his new work, he has had thirty offers since coming east, but he has to proceed slowly in order to get the right man for the right job.

Miss Deloria, daughter of Philip Deloria, Indian priest for thirty years, told of her work as Recreational Secretary of the Y. W. C. A. in the Government Indian Schools, where many of our Mission children are being taught. No sectarian teaching is allowed, so the only way to reach them with Christian training is through the Y. W. C. A. Miss Deloria has assisted Bishop Burleson for the last four summers, helping to interest the young people.

Miss Bayard announced that $73,655.10 is the total to date of the Bishop Rowe Foundation Fund and that $26,344.00 is needed to complete the Fund.

DOMESTIC COMMITTEE

At the February meeting Dr William H. Jefferys gave a devotional talk. He took as his subject: "What is the strongest argument for immortality?" He then went on to explain the three strongest evidences for it. They are "Hearsay" which is the most inaccurate, "Circumstantial" which is probable and "Experience" which is absolutely accurate. There is a great amount of circumstantial evidence; it can be found in the Bible. There is also a prevailing instinct for immortality in all races and peoples, and thirdly an appetite for immortality. All human appetites have their satisfaction or they are not normal, and as this appetite is so strong there must be satisfaction for it. Fourthly, it is the logic of life. The universe, if it is logical, must be working toward some definite end. It is madness to believe that it was created simply to go back to nothing. These, however, are all circumstantial arguments and really *prove* nothing. The strongest argument for immortality is "Experience" and this we find with Our Lord. He never argues immortality—He knows. It is a question of experience with Him. His conviction is supreme, we take His word for it because we know His word is true. He holds out not only the Hope, but the Way.

Doctor Jefferys left with us this definition of immortality for us to think about during Lent. "Immortality is the self-conscious, eternally progressive process of At-one-ment of the individual spirit with God and His universe."

COMMITTEE ON COLORED MISSIONS

At the February meeting Mrs. Meigs read a report on the Gaudet School in Louisiana, which is the next to the latest addition to the charges of the American Church Institute for Negroes. Her report was taken from Mrs. Gaudet's book, "He Leadeth Me." Mrs. Gaudet, the daughter of a Methodist preacher and the grand-daughter of an Indian, had begun her work in prisons, where she found that children were often committed because there was no one to care for them. She received the approval of the Mayor of the town. She was sent abroad as a delegate to study prison reform. She observed the prisoners generally lacked training to earn a living. She started a school for teaching trades and farming. All are taught to work, but time is given for recreation. She sends them out to service, but the school remains their home, and she continues to supervise them. The boys enjoy the market gardening, the girls are equally interested in their work of sewing and washing for the boys and the younger children, and for the former members of the school who are now in service. Waifs are educated and placed in service and are doing well.

Archdeacon Baskerville, of South Carolina, spoke of the work of the Parish schools, the rural work. Teachers working from 9 to 5 on small salaries. One he knew of who is willing to teach for $10 a month. The State cannot furnish a sufficient number of primary schools. In the Parish and Mission schools the children are taught "Their duty towards God and their duty towards their neighbor" and are prepared to enter the higher schools where they are trained to be leaders of their people. Other denominations do not give a balanced education; Church trains head, heart and hand.

DIOCESAN COMMITTEE

We had a very interesting meeting. We were very fortunate to have the President of the Auxiliary, Mrs. J. Alison Scott, do a little follow-up work on the Diocesan Treasurer's general explanation of the state of the finances of the Diocese and our relation to them both as individuals and as members of respective Parishes.

The Church of this Diocese has never paid its full quota, last year it ran behind its gift of the previous year $60,000, this year it will do the same unless each member of each Parish gives up to the limit of his or her ability; each of us knows what that limit is; we should not indulge ourselves by giving, even in the Church, to extra benevolences before we have paid our just debts.

I feel for my own part that I give more justly when I use the regular system, which we think of as the envelope system. I pass this suggestion on to those of you who have not yet made a trial of this way of systematic giving. We shall try in our Diocesan Committee to put before you the Church Missions that count on the quota. If we ask you for anything extra it is with the understanding that you will fulfill first your obligations to your Parish quota.

The Church of the Transfiguration in West Philadelphia is one of the Missions that is listed on the Budget. It has a very important position, both with

regard to the University students and to the general population of the neighborhood. It is the only church of any kind within many blocks.

We have a social service worker there who has started a work for the young boys and girls of the neighborhood, the room where they meet is in a state of poor repair and the supplies of the place are at a low ebb; for their evening social entertainments they need table supplies, chiefly knives and spoons. These can be of the simplest kind and partly worn and still be of great use; anyone who can feel this much needed want can leave a package in care of Mrs. J. Willis Martin at the Emergency Aid, 221 South Eighteenth Street, Philadelphia, marked for the Transfiguration Mission.

Of course money towards making the room more attractive and mending broken windows will be gratefully received through the Diocesan Committee. Send to the Treasurer.

An extra gift of $125 was asked as an emergency gift not counting on the quota, by the Rev. Gilbert Pember, for a very interesting country mission work established by Deaconess Norris of St. Agnes' House. The rural schools in the neighborhood of the chapel at Zeiglersville, Pa., were found by the Deaconess while on her vacation to be without library books of any kind. She started this summer a most interesting work of supplying the schools from a library at the Mission. This circulating library is carried around in a little motor car which has cost something over $200; some of the money for this is still owing, while the need for it is every month proving itself to be greater and greater. If you have paid your full quota personally towards your Parish will you not help towards making up this sum?

WOMAN'S AID TO CONVOCATION OF NORTH PHILADELPHIA

The Womans' Aid to the Convocation of North Philadelphia, at its annual meeting on January 23rd, elected the following officers to serve for the ensuing year:

President—Miss Laura Bell.

Vice-President — Mrs. Leighton T. Appleman.

Treasurer—Mrs. Paul Moury.

Secretary—Mrs. C. William Spiess.

The reports for the past year's work showed an increasing helpfulness on the part of this organization, and splendid co-operative effort by the members. The net proceeds of the annual Garden Party at "Wyck" given in June, 1922, were $1412.96, the largest sum yet made at this event. The chief beneficiaries were the Italian Mission of Santa Maria, in Kensington, and the Hebrew Christian Synagogue, each receiving $500. In addition to this the Aid has given $50 toward clearing off the organ debt at St. Anbrose's Mission, and $50 for the purchase of supplies in the dispensary of St. John's Neighborhood House. Gifts were also made to Rev. H. M. Medary at the time of his resignation as Dean of the Convocation, and to Rev. John A. Goodfellow on the occasion of his Golden Anniversary.

During the coming year the Aid will unite with the Convoction in the effort to be made to meet certain pressing needs of the Missions under its care, and as a beginning at the annual meeting appropriated $500 towar dthe cost of completing the organ-church at St. Nathaniel's Church.

KEEP THESE DATES!

On March 7th and 8th there will be a conference on Auxiliary work in Holy Trinity Parish House, beginning at 2 P. M., with representatives from the five Dioceses in the State of Pennsylvania.

On March 8th a devotional meeting will be held in St. James Church, Twenty-second and Walnut Streets.

Notices will be sent to all parish branches of this conference.

Remember to come, as many things of interest will be discussed.

TO TEACH IN MEXICO

Miss Rebecca Parker, a member of Epiphany Parish, Sherwood, who saw service in Europe during the war and who had lately returned from the Near-East where she did relief work, recently sailed for Mexico where she will teach in the Hooker Memorial School. She goes as a Missionary from Epiphany and is the first of its members to volunteer for such work.

(Continued from Page 193)

Such is the St. Andrew's Chapel, and such the uses which it is designed to serve. It is a large, even a bold ideal that we have set before us. Perhaps it might seem presumptuous were it not for two considerations. *First,* this whole matter of the winning and training of men for the Ministry is the most vital concern before the Church. And, *second,* we who believe know that the future of the Church is both greater and better than its past. So we are deliberately looking forward, and building not only for ourselves, but for our children and our children's children,—as best we may.

THE GUILD OF ST. BARNABAS' FOR NURSES

The regular monthly business meeting of the Guild followed by a service in the Church was held on Thursday, February 15th, at the Pro-Cathedral. The Chaplain in his address used the text, "Jesus of Nazareth passeth by." He pointed out the call of Lent to us all and the fact that the blind man might never have received his sight if he had not himself called on our Lord to help him. Two new members were admitted to the Guild at this service.

The Rev. Mr. Bispham officiated at a celebration of the Holy Communion for Nurses at the Pro-Cathedral at 6 A. M., Sunday, February 25th. There was a special Lenten Service at the Pro-Cathedral on Thursday evening, February 22nd, at 8.15 o'clock. The Nurses' Choir sang.

The Lenten Sewing Class meets on Tuesdays, from 2.30 to 5 P. M., at the home of Mrs. E. B. Leaf, 2027 Walnut Street.

EDUCATIONAL NOTES

The Philadelphia Chamber of Commerce took for its slogan "Our City 100 per cent. American." We add to that "Our City 100 per cent. Christian." At a recent meeting at Witherspoon Hall, Mrs. Almer W. Karnell, Immigrant Specialist, said: "This Nation is founded and builded on the Christian religion. God called out the finest men of the best developed nations of the world and thrust them into the wilderness of America to make this great adventure of liberty and brotherhood. I love America, the Country of my adoption. She is the dream of humanity come true. But she is asleep at the switch. America, to whom all nations look for leadership." Someone said, "You can't do anything about immigration through the Churches; it will have to be through the clubs." I replied, "The Episcopal Church has classes on immigration all through the city.

"Here is the list as it stands. The first week in Lent we had forty-three and there will be more. You are welcome in any class at any time."

ADELINE AVERY PILSBURY,
Diocesan Educational Secretary.

PIANO WANTED

The Young Women's Boarding Home, 915 Clinton Street, will be greatly helped by the gift of a piano. Their present one is beyond repair and it is hoped that some CHURCH NEWS reader may have one which they would like to dispose of in such a helpful manner.

CHARLES CARROLL QUIN, PRIEST

The Rev. Charles Carroll Quin, for twenty-eight years an Assistant Priest at St. Clement's Church, Twentieth and Cherry Streets, died suddenly at Evensong, in St. John's Chapel of the Church, Friday evening, January 26th.

Father Quin had suffered during the day with a slight attack of indigestion, but had been about all his accustomed duties during the day. Just as the opening sentence of Evensong was said, he fell over at his place in the chapel. He was picked up at once and placed on the chairs and before any medical assistance could reach him he had died, very peacefully, and without any sign of pain or suffering.

The news soon spread through the Parish and the city, and that same evening, in the chapel where he died, a great number of his spiritual children and friends gathered for the recitation of the Office of the Dead. The body was brought into the chapel after the High Mass on Sunday and was there in state until after the evening service, when it was carried into the church, before the High Altar, where a continuous watch was kept by the Acolytes and members of the Parish.

The burial was on Monday, January 29th. Low Masses of Requiem were said every half hour during the morning. The Bishop Suffragan said the Burial Office at half-past ten, and at eleven o'clock the Solemn Mass of Requiem was sung, with the rector of the Parish as Celebrant, Fr. Noel as Deacon, and Fr. Smith as Sub-Deacon. The sermon was preached by the Rev. William A. McLenthen, D.D., rector of Mount Calvary Church, Baltimore, Md.

The interment was in the churchyard of St. James the Less.

Fr. Quin was a most faithful and devoted priest and gifted with a very happy and genial nature, he made warm friends wherever he went. And he was always particularly cordial in his greeting with all the strangers who came to S. Clement's, and it was the genuine warmness of his welcome that brought many to the Parish the second time.

While his work lay in small things and inconspicuous, he was always faithful in that which was least, and the great multitude that crowded the church on the day of his burial and the sobbing of the vast congregation was a testimonial to his wide influence, and the tender place he occupied in the hearts of innumerable men and women.

May he rest in peace, and may light perpetual shine upon him.

SPECIAL NOTICE TO CLERGY

The Executive Committee of the Clerical Brotherhood requests that the Clergy of the Diocese exercise extreme care in the filling out of all blanks on the coal orders issued by them.

It is very important that such care be exercised.

Orders for coal have been received where addresses have been omitted and where the names have not been given in full.

This matter of giving complete information in the blank spaces provided is emphasized by the Committee.

AN APPRECIATION

The Clerical Brotherhood wishes to place on record its appreciation of the courteous treatment accorded its Committee by Colonel Hatch and Mr. Edgar S. Felton, chairman of the Fair Price Committee of the State Fuel Commission; and of the promptness and efficiency with which (after notice from the clergy) coal for families in need has been supplied.

HOW MANY MINUTES

"How many minutes in the day do the members in your family give to meals? How many to social pleasure? Please hold your watch in your hand and look at it for three minutes. It seems a long time. Do the members of your family as a group give as much to the reading of the Bible and to family prayer?

"One of the field secretaries of the Brotherhood of St. Andrew asked the members of a group of business men to go home and adopt the custom of saying grace at meals. Two weeks later they came together again. It was found that several had tried it. They said it had already made a difference in the atmosphere of their homes. The Brotherhood of St. Andrew has issued a Manual of Family Prayers and a Church Calendar to meet the frequent needs of family life: Grace at meals, Church seasons, morning and evening, children's and parents', and special prayers. The Calendar includes Scripture readings for every day and opposite each day there is a blank space in which can be written home anniversaries and Church dates.

"The Manual and Calendar are not sold separately. They may be bought together for 50 cents, postpaid, from the Brotherhood of St. Andrew, 202 South 19th Street, Philadelphia, Penna."

DR. WASHBURN TO DR. TAITT

The following interesting letter was sent to the Rev. Dr. Taitt, rector of Old St. Paul's, Chester, on the 220th anniversary of that parish, from the rector of Old Christ Church, Philadelphia:

"My dear Dr. Taitt:

"The men of Christ Church gathered at their annual dinner this evening, unite with me in sending glad greetings to you and your loyal parishioners similarly engaged, and celebrating the 220th anniversary of St. Paul's, Chester.

"There is much to be gained in recalling the leaders and experiences of 200 years ago—pro Christo et ecclesia—in this colony. After twenty-eight years of remarkable development under Clayton and Evans, Christ Church must have rejoiced over the new venture inaugurated at Chester. That interesting book from Bishop Mellon was the zealous succumbent here about then. Commissary Bray, who by reason of his helpful contracts here and elsewhere had organized the S. P. G., exercised through that noble missionary foundation a stimulating influence in behalf of St. Paul's. These and other worthies link us together in reverent gratitude.

"And today we felicitate all Chester folk over the splendid progress that has come to them under the spiritual guidance of a devoted rector, whom we are proud to claim as a Christ Church boy, and who is a brother in the Lord of

"Yours very sincerely,

"Louis C. Washburn."

ENTERED MINISTRY HERE; NOW RECTOR IN DULUTH

The Rev. James Mills, who entered the ministry from this Diocese, has been called as rector of St. Paul's Parish, Duluth, the oldest and largest Parish in the Diocese of Duluth, succeeding the late Rev. Dr. Ryan, who had been rector for thirty years. Mr. Mills was a teacher in the Sunday School of St. Simeon's Parish, this city, and also a Lay Reader, and was prepared for the ministry by the Rev. George J. Walenta, then rector of St. Simeon's.

Mr. Mills studied at the University of Pennsylvania and in 1915 graduated from the Philadelphia Divinity School. At the Trinity ordinations that year he was ordained Deacon by Bishop Rhinelander and the following year was advanced to the priesthood. He served two years as assistant at St. Simeon's, then went to St. Paul's Cathedral, Erie, Pa., after which he served as *locum tenens* of Trinity, Warwick. He went to St. Paul's, Duluth, as assistant in 1919. He has been Secretary of the Executive Council of the Diocese of Duluth since its organization two years ago and is associate editor of the *Duluth Churchman.*

Here and There in the Diocese

News items and personals for this department of the "Church News" from all Parishes, organizations and individuals are solicited. Please address them to Managing Editor, "Church News," 202 South Nineteenth Street, Philadelphia, Pa.

A beautiful walnut pulpit has been placed in St. Mark's, Honeybrook, by Dr. Ashton B. Talbot in memory of his wife. Dr. Talbot brought with him on his return from Egypt new hangings in red and gold for the pulpit lectern and prayer desk and a new red stole. Dr. Talbot and St. Margaret's Society have added the corresponding frontal for the altar.

Through the generosity of Miss Elizabeth Happersett, of Philadelphia, the Church Bible, which has been in use for many years in St. Mark's, Honeybrook, has been rebound.

The Rev. Gilbert Pember, rector of St. Michael's, Germantown, was called recently to bury one of the few surviving members of the very first beginning of St. Michael's, Mrs. Alice McClure. She was a member of the congregation in its original location and under its original name, the Church of the Holy Cross, in School Lane. Mrs. McClure was an earnest and useful worker in those days and up to her removal from Philadelphia some forty years ago. Within a year she returned to Philadelphia, but confirmed invalidism had prevented her attendance at St. Michael's.

Arthur H. Craige, Pierre G. deMauriac, Edward E. Hendrickson and Harry R. Massey, have been re-elected to the Vestry of Epiphany Church, Sherwood.

The "Messenger" of St. Thomas, Whitemarsh, notes the death on February 5th, of Clara Alberta Snyder, for six years a member of the Sunday School in Mrs. Ingersoll's class, announcing the death was the first of a child in any one of the communicant families of St. Thomas since the rector, the Rev. N. B. Groton, came to Whitemarsh nearly ten years ago.

Work is progressing so satisfactorily on the "proposed" new Parish House of St. Paul's, Chestnut Hill, that the word "proposed" has been entirely eliminated in referring to the project. The new building will house a gymnasium, which is to be a memorial for the men from the Parish who were killed in France.

The Rev. Charles F. Scofield, rector of St. James' Church, Evansburg, asks for a volunteer woman worker willing to instruct a class of ten girls in needlework Saturday afternoons from 3 to 4.30 o'clock. Transportation will be furnished. Doctor Scofield's post office address is Collegeville, Montgomery County, Pa.

Clergyman's daughter desires a position as companion. Competent to direct small household. For particulars apply to Miss Moses, Springside, Chestnut Hill, Pa.

Another notable event was the Annual Dinner of the Men of Holy Apostles Parish on the night of January 1. It was the twenty-first annual event of that kind. Upwards of 400 men of the Mother Church and the three chapels were present. The Rev. George H. Toop, rector of the parish, was toastmaster. Bishop Thomas was the principal speaker. On Tuesday night, February 6, the women of the parish had their annual dinner, and notwithstanding a driving snow storm nearly 400 women from the church and the chapels were present.

The Rev. H. Percy Silver, rector of the Church of the Incarnation, New York city, who went into the ministry from the old Church of the Mediator when it was located at Nineteenth and Lombard streets, in this city, was the principal speaker at the Annual Men's Dinner of the Chapel of the Mediator, in West Philadelphia, on the night of February 9. Upwards of 400 men heard his stirring address on "Lazy Men." Mr. Philip H. Gadsden, vice-president of the U. G. I., and a churchman of this Diocese, also delivered an inspiring address.

Deaconess Gertrude Stewart, of Changsha, Providence of Hunan, China, the missionary district of Hankow, spoke in a number of the Parishes of the Diocese last month. The Deaconess is a graduate of the Church Training and Deaconess House in Philadelphia and has served the Church in China for nearly twenty years. She has been doing an outstanding work among women and girls and has adopted as her own three little Chinese girls.

Mrs. J. Willis Martin delivered her most entertaining and instructive illustrated lecture on "The Battlefields of France" on the night of February 15 at the Emergency Aid, at which the guests were the chaperones and girls of the Camp Dix Committee of the organizations of girls in the Diocese, Parish and Diocesan social service workers and the members of St. Barnabas Guild for Nurses.

The Woman's Friendly Society of St. Paul's, Chestnut Hill, is working for the colored crippled children of the House of St. Michael and All Angels and preparing to pack barrels of clothing for the Mountain Mission at Yancey, Va.

The new Parish House of the Church of St. John the Divine, West Philadelphia, was dedicated on Sunday afternoon, February 4. Bishop Garland officiated.

The Annual Banquet of the Men's Club of St. Michael's Parish, Germantown, was held January 22. Everybody had a bully good time. Speeches were made by the rector, the Rev. Gilbert Pember and by the officers and by various members. The new officers are: President, George Wallis; Vice-President, George Hammel; Treasurer, Walter Temple; Secretary, Guy Barnes.

The Pageant, "The Mission of the Church," to which all church people in the Diocese are invited, will be presented in the Church of the Advocate, Eighteenth and Diamond Streets, at 7.30 on the evening of March 11th, by the young people of that parish under the direction of the rector, the Rev. John H. Lever.

"The 1925 Association" of All Saints', Norristown, organized at a Parish meeting on Easter Monday, of 1922, will celebrate its first anniversary next Easter Monday. The ideal of the association is to have each communicant, until Easter of 1925, give not less than two per cent. of his or her income to current Parish expenses. By Easter of 1925 the hope is to be able to pay all floating debts and take a larger share in the work of the General Church.

"Haiti for the Haitians" is the subject of a small booklet issued by the Department of Missions of the National Council which tells a whole lot of what the Church has done and is hoping to do among 2,500,000 people, of whom about nine-tenths live in jungle simplicity. The new Bishop of Haiti, the Rt. Rev. H. R. Carson, is a son of the Diocese of Pennsylvania. Write to the Church Missions' House, 281 Fourth Avenue, New York, for the booklet.

A Junior Circle of the King's Daughters and Sons has been formed by Mrs. Mark Stevenson at St. Andrew's Chapel, West Manayunk. "Forget-Me-Not-Circle" was the name chosen. Mrs. Anna L. Baker gave the children a talk on the object of the order.

Recent generous gifts to St. Mary's, Hamilton Village, have much enriched the Sanctuary. They included a beautiful Altar Book, the gift of Miss C. Gertrude Hill; two crosses of gilt and gold filigree work suspended from a ribbon of scarlet silk as markers for the Altar Book on the greater feasts, presented by the children of Mrs. Anne Catherine Bankson; six candlesticks to be used at the High Altar, two of them of eighteenth century Italian workmanship, the gift of Mrs. Eberlein. The latter also presented two pieces of seventeenth century brocade and a seventeenth century cope.

PAROCHIAL AUTHORITIES ARE FURNISHED HELPFUL QUESTIONS AND ANSWERS

The questions and answers which appear below have been sent to the parochial authorities in the Diocese, together with the printed list of the contributions and apportionments of the different parishes for 1922—and also the apportionments for 1923, showing how much of the 1923 apportionments is required for Maintenance and how much for Forward Work.

It is the hope that the questions and answers will serve to explain the tables. The tables also appear in this issue of the CHURCH NEWS.

1. (Q.) How much larger is the *total apportionment* for 1923 than the total apportionment for 1922?

(A.) The total of the apportionments for 1922 was $655,038.59; the total of the apportionments for 1923 is $787,527.80.

2. (Q.) Why this increase of $132,489.21?

(A.) Because the contributions from the Diocese for General Missions were almost *$100,000 less than our share of actual Maintenance* (without including our share of Forward Work), and also because the contributions for work in the Diocese included only a small sum for Forward Missionary Work in the Diocese.

3. (Q.) Is the *basis of division* of the total required from the Diocese the same as it was in 1919?

(A.) No; there have been changes every year since 1919.

4. (Q.) What was the *basis in 1919?*

(A.) In 1919, a Committee of which Rev. Mr. Matos was a member, prepared a set of decimals showing the share of each church in the total then asked for for General and Diocesan needs. This total was based upon reports which had been approved by the Diocesan Conventions of several years, and included as a basis for apportionment ordinary parish expenses and ordinary parish receipts, including contributions for Missions.

5. (Q.) What *change was made in 1920?*

(A.) The total to be apportioned was as a result of the Nation-Wide Campaign, increased to about $1,320,000; this was apportioned among the churches on the basis of the same decimals used in 1919, the result being called the "Quota" of each church.

6. (Q.) What *change was made in 1921?*

(A.) The Executive Council decided that the Quotas fixed during 1920 had been so large as to discourage many churches; while the Quota for 1920 was not formally abandoned, nevertheless each church was informally asked to give two and one-half times what it had given in 1920.

7. (Q.) What *change was made in 1922?*

(A.) Again, without formally abandoning the Quota of 1920, each church was asked to give in 1922 15 per cent. more than it had given in 1921. This was the so-called "Apportionment of 1922," and it will be observed that the figures for 1922 had no definite relation to the needs of the General Church and the Diocese, but represented simply an effort to increase the gifts of 1921.

8. (Q.) What *changes were made in 1923?*

(A.) The first important change for 1923 was the fixing of new figures for that year, both for the Diocese and the General Church. Pennsylvania's share of the Program of the General Church for 1923 is $470,000, its own Diocesan Budget is $327,568.20, making a total apportionment of $797,568.20.

9. (Q.) *How much* of this is required for *Maintenance* and how much for *Forward Work?*

(A.) For Maintenance of the General Church, $299,108; for Maintenance of the Diocesan Work, $201,971.71, or a total of $501,079.71. The balance, or $296,488.49, is for Forward Work in the General Church and in the Diocese.

10. (Q.) What is the *proportion* of the apportionment for 1923, as compared with the apportionment for 1922?

(A.) *In most cases the apportionments are larger;* in some cases, however, the churches had given so liberally in 1921, that when the 15 per cent. was added for 1922, the total then reached was larger than the new apportionment for 1923.

Executive Office
February 24, 1923.

THE 1923 APPORTIONMENTS

If any rector feels his Parish is able to give more in 1923 than is apportioned, it is hoped every effort will be made to bring about such a result.

If, on the other hand, any rector feels that the apportionment is more than the Parish will be able to raise, the Bishop, the Executive Secretary and the Quota Committee of the Council will be glad to confer with him and give any desired help possible to assist him in reaching the goal.

CATHEDRALS OF ENGLAND

Thursday evening, March 15th, at 8 o'clock, in the Parish House of St. Michael's, Germantown, the Rev. Dr. Caley, rector of St. Martin's, Oak Lane, will give an illustrated lecture on the English Cathedrals. Dr. Caley has given this lecture a great many times in the Diocese, and always with pleasure and profit to his audiences. The proceeds go toward the purchase of an automobile for the use of Deaconess Morris and Deaconess Kaighn in their work at Zieglersville.

Miss Mary A. Thomas and a committee of the Woman's Auxiliary, together with the rector of St. Michael's, are interested in helping the work started by the Deaconesses. Mr. Pember in his parish paper tells of their going to Zieglersville to rest after Deaconess Morris' health broke down at St. Agnes' House, Kensington.

"It was not long before they began to recuperate," Mr. Pember says, "not by resting but by finding some new work. And they found it among their immediate neighbors in this little village and countryside up the Perkiomen Creek and about nine miles from a trolley. They started in to 'be neighbor to their neighbors.' The result has been a library in their own house used by the children of that and other villages, for books of reference, and also as a reading room. Then came, through cooperation with the teachers of the school, a series of community lectures. This all in a section of Montgomery County where we have no parish except at Perkiomen, some fourteen miles distant. This small beginning means the opening of a work which may grow to something of considerable size and importance. Bishop Rhinelander is much interested and thoroughly approves of it. The purpose of the automobile is to enable the Deaconesses to carry their library about, quite literally; I mean to take books to out-of-the-way settlements and district schools, and to get in touch with isolated families of Church people and people of no Church, and let them see and feel that the Church cares for them and wishes to minister to them. It seems to me a worth while effort to render a real community service, small now and probably of slow growth, may yet mean in the end an important and useful service to the Church and to the community.

"So I hope that in addition to the natural interest the lecture and lecturer will arouse, there will be added the desire to help in this worthy work. I hope many will come."

"The shortest line known on this earth from God's will to a child's life is through a father's or a mother's heart."

DIOCESE OF PENNSYLVANIA

Contributions and Apportionments for the Year 1922 and Apportionments of 1923

Parish or Mission	1922				1923		
	Through Accounting Warden	From All Other Sources	Total	Apportionment	Total Apportionment	Made up of	
						Maintenance 62.8%	Forward Work 37.2%
IN PHILADELPHIA							
Advocate	$978.58	$365.73	$1,344.31	$1,678.37	$5,659.70	$3,554.29	$2,105.41
All Saints', Moyamensing	1,978.31	440.00	2,418.31	3,228.31	2,364.55	1,484.94	879.61
All Saints', Torresdale	1,169.10	2,425.80	3,594.90	4,060.44	2,215.64	1,391.42	824.22
All Souls'	240.00	35.00	275.00	264.50	473.51	297.36	176.15
Annunciation	271.01	16.00	287.01	1,150.45	3,553.88	2,231.84	1,322.04
Atonement	3,941.41	1,460.01	5,401.42	4,819.24	6,763.22	4,247.30	2,515.92
Calvary, Northern Liberties	166.89	48.50	215.39	544.43	1,681.91	1,056.24	625.67
Calvary, Germantown	7,774.17	3,942.86	11,717.03	14,211.78	16,256.99	10,209.39	6,047.60
Christ	13,553.13	7,096.30	20,649.43	18,240.60	8,567.16	5,380.18	3,186.98
Christ Church Chapel	141.67	202.14	343.81	1,132.77	3,499.41	2,197.63	1,301.78
Christ Church Hospital Chapel	.....	42.00	42.00	19.03	.....	.....	.....
Christ, Franklinville	220.21	115.00	335.21	411.95	1,710.31	1,074.07	636.24
Christ, Germantown	3,176.59	447.04	3,623.63	3,301.97	8,169.57	5,130.49	3,039.08
Covenant	1,207.48	260.91	1,468.39	1,591.74	4,634.51	2,910.47	1,724.04
Crucifixion	290.17	7.50	297.67	484.82	947.91	595.29	352.62
Emmanuel, Holmesburg	217.00	218.28	435.28	822.14	1,565.86	983.36	582.50
Emmanuel, Kensington	.....	40.33	40.33	419.46	1,176.10	738.59	437.51
Epiphany, Germantown	1,263.74	398.16	1,661.90	1,396.91	6,095.74	3,828.12	2,267.62
Epiphany, Sherwood	3,008.25	390.48	3,398.73	4,018.94	2,752.88	1,728.81	1,024.07
Gloria Dei	2,526.80	202.30	2,729.10	3,629.26	4,809.65	3,020.46	1,789.19
Good Shepherd, Germantown	219.48	106.50	325.98	238.82	300.00	188.40	111.60
Good Shepherd, Kensington	438.90	131.00	569.90	682.33	1,657.51	1,040.92	616.59
Grace, Mt. Airy	5,023.87	1,196.99	6,220.86	9,113.78	15,573.95	9,780.44	5,793.51
Grace, West Philadelphia	392.72	155.15	547.87	1,679.10	4,816.60	3,024.82	1,791.78
Holy Apostles	12,260.70	43,775.77	56,036.47	27,466.39	27,159.43	17,056.12	10.103.31
Holy Comforter	156.18	115.76	271.94	558.63	1,725.78	1,083.79	641.99
Holy Comforter Memorial	1,042.64	26.28	1,068.92	1,171.88	1,359.77	853.94	505.83
Holy Communion	1,641.58	48.50	1,690.08	1,498.83	3,120.73	1,959.82	1,160.91
Holy Innocents, Tacony	892.39	33.07	925.46	896.99	1,437.94	903.03	534.91
Holy Trinity	14,433.23	8,290.67	22,723.90	32,686.25	32,299.60	20,284.15	12,015.45
Holy Trinity Memorial Chapel	1,249.55	153.75	1,403.30	1,433.96	2,179.19	1,368.53	810.66
House of Prayer	736.41	188.00	924.41	409.65	489.86	307.63	182.23
Incarnation	1,216.31	595.98	1,812.29	2,444.75	6,932.30	4,353.48	2,578.82
L'Emmanuello	48.47	16.27	64.74	59.80	216.46	135.94	80.52
Mediator	3,350.02	244.00	3,594.02	4,192.20	8,745.49	5,492.17	3,253.32
Merciful Saviour Chapel	.....	1.00	1.00	253.12	.....	.....	.....
Messiah, Port Richmond	153.79	.....	153.79	231.39	443.13	278.29	164.84
Phillips Brooks Memorial Chapel	488.82	7.00	495.82	493.42	567.15	356.17	210.98
Prince of Peace	2,077.72	195.01	2,272.73	2,381.62	3,627.50	2,278.07	1,349.43
Pro-Cathedral of St. Mary	2,531.85	847.93	3,379.78	5,662.58	4,544.86	2,854.17	1,690.69
Redeemer (Polish)	.....	22.20	22.20	51.75	25.00	15.70	9.30
Redeemer, Seamen's Mission	.....	14.70	14.70	.....	.....	.....	.....
Redemption	1,916.73	122.93	2,039.66	2,024.81	3,784.54	2,376.69	1,407.85
Resurrection	3,222.69	559.00	3,781.69	3,718.07	4,971.72	3,122.24	1,849.48
St. Alban's, Olney	225.45	86.00	311.45	459.57	2,013.94	1,264.75	749.19
St. Alban's, Roxborough	89.00	1.00	90.00	216.78	514.67	323.21	191.46
St. Ambrose	752.21	48.83	801.04	721.30	960.67	603.30	357.37
St. Andrew's, Philadelphia*	437.51	205.50	643.01	1,500.83	.....	.....	.....
St. Andrew's, West Philadelphia	1,394.83	521.91	1,916.74	2,076.41	6,414.04	4,028.02	2,386.02
St. Augustine's	120.53	4.00	124.53	458.32	1,434.43	900.82	533.61
St. Barnabas, Germantown	245.77	5.50	251.27	302.91	535.49	336.29	199.20
St. Barnabas, Kensington	230.00	261.60	491.60	414.24	1,681.91	1,056.24	625.67
St. Barnabas, West Philadelphia	998.18	102.50	1,100.68	1,090.68	1,466.97	921.26	545.71

* Services discontinued.

Parish or Mission	1922				1923		
	Through Accounting Warden	From All Other Sources	Total	Apportionment	Total Apportionment	Made up of	
						Maintenance 62.8%	Forward Work 37.2%
St. Bartholomew's	$100.00	$35.30	$135.30	$384.26	$1,187.10	$745.50	$441.60
St. Bartholomew's, Wissinoming	784.68	59.20	843.88	833.38	424.94	266.86	158.08
St. Clement's	3,965.77	2,369.09	6,334.86	6.062.58	21,650.38	13,596.44	8,053.94
St. Cyprian's, Elmwood	6.42	.....	6.42	6.42	15.23	9.56	5.67
St. David's, Manayunk	1,116.42	271.33	1,387.75	2,268.00	2,685.25	1,686.34	998.91
St. Elisabeth's	229.34	70.50	299.84	494.95	1,529.12	960.29	568.83
St. Gabriel's, Feltonville	659.58	99.00	758.58	653.67	50.24	31.55	18.69
St. George's, Richmond	402.53	25.00	427.53	419.11	1,902.52	1,194.78	707.74
St. George's, Venango	95.84	9.01	104.85	137.20	57.35	36.02	21.33
St. George's, West Philadelphia	418.49	94.08	512.57	521.13	2,228.09	1,399.24	828.85
St. Giles'	90.10	41.00	131.10	52.35	100.00	62.80	37.20
St. James', Philadelphia	6,559.04	8,537.94	15,096.98	20,780.48	45,804.42	28,765.18	17,039.24
St. James', Hestonville	446.48	9.00	455.48	460.45	1,421.03	892.41	528.62
St. James', Kingsessing	348.98	117.50	466.48	712.02	2,199.53	1,381.30	818.23
St. James the Less	1,282.22	108.00	1,390.22	1,568.19	3,416.47	2,145.54	1,270.93
St. John's, Northern Liberties*	.....	1.00	1.00	332.63	.....	.....	.....
St. John Baptist	265.04	122.67	387.71	670.43	1,051.51	660.35	391.16
St. John's Chrysostom	327.47	5.00	332.47	375.20	693.80	435.71	258.09
St. John the Divine	213.00	11.00	224.00	48.78	50.00	31.40	18.60
St. John the Evangelist	362.06	371.49	733.55	360.94	565.63	355.22	210.41
St. John's Free	649.03	133.33	782.36	782.05	2,080.06	1,306.28	773.78
St. Jude and the Nativity	462.46	268.32	730.78	1,527.68	4,404.97	2,766.32	1,638.65
St. Luke's, Germantown	5,427.69	2,363.21	7,790.90	11,477.28	16,296.14	10,233.98	6,062.16
St. Luke's, Kensington	874.57	50.33	924.90	1,150.13	3,552.93	2,231.24	1,321.69
St. Luke's, Bustleton	214.00	31.50	245.50	319.10	431.32	270.87	160.45
St. Luke and the Epiphany	4,954.93	2,945.10	7,900.03	11,426.31	30,966.54	19,446.99	11,519.55
St. Mark's, Philadelphia	11,547.47	63,504.49	75,051.96	30,484.64	27,159.43	17,056.12	10,103.31
St. Mark's, Frankford	3,096.75	502.85	3,599.60	2,129.57	6,578.66	4,131.40	2,447.26
St. Martin's, Oak Lane	1,151.43	387.85	1,539.28	1,540.49	2,910.65	1,827.89	1,082.76
St. Martin's-in-the-Fields	28,566.09	27,830.34	56,396.43	90,111.33	20,065.46	12,601.11	7,464.35
St. Mary's, Hamilton Village	2,589.75	756.87	3,346.62	3,897.02	12,038.81	7,560.37	4,478.44
St. Mary of the Annunciation	6.90	4.43	11.33	6.90	10.00	6.28	3 72
St. Matthew's, Francisville	4,336.63	1,169.98	5,506.61	5,504.02	9,626.59	6,045.50	3,581.09
St. Matthias	1,152.99	361.67	1,514.66	3,447.56	4,263.00	2,677.16	1,585.84
St. Michael's, Germantown	3,457.17	1,264.05	4,721.22	4,470.06	7,035.95	4,418.58	2,617.37
St. Michael's and All Angels	116.00	26.00	142.00	135.56	418.81	263.01	155.80
St. Monica's	188.47	23.00	211.47	197.97	546.49	343.20	203.29
St. Nathanael's	820.91	181.20	1,002.11	1,083.67	2,202.88	1,383.41	819.47
St. Paul's, Aramingo	1,038.13	80.50	1,118.63	1,304.36	1,850.12	1,161.88	688.24
St. Paul's, Chestnut Hill	19,053.52	13,502.07	32,555.59	49,362.76	22,554.53	14,164.24	8,390.29
St. Paul's Memorial	1,439.46	146.83	1,586.29	2,220.22	2,870.61	1,802.74	1,067.87
St. Paul's, Overbrook	6,859.94	1,334.00	8,193.94	9,192.17	20,402.43	12,812.73	7,589.70
St. Peter's, Philadelphia	6,766.70	7,331.58	14,098.28	21,577.77	21,650.38	13,596.44	8,053.94
St. Peter's, Germantown	4,352.86	1,923.50	6,276.36	7,111.35	17,616.88	11,063.40	6,553.48
St. Philip's, Philadelphia	4,328.45	1,037.45	5,365.90	6,093.93	5,205.41	3,269.00	1,936.41
St. Sauveur	.....	.....	.....	145.27	412.58	259.10	153.48
St. Simeon's, Philadelphia	736.81	67.78	804.59	1,385.20	3,931.77	2,469.15	1,462.62
St. Simon the Cyrenian	833.68	46.00	879.68	1,010.39	3,565.05	2,238.85	1,326.20
St. Stephen's, Philadelphia	5,269.95	1,770.04	7,039.99	6,854.18	21,440.23	13,464.46	7,975.77
St. Stephen's, Bridesburg	562.42	91.53	653.95	589.87	1,353.63	850.08	503.55
St. Stephen's, Wissahickon	438.87	29.24	468.11	585.59	1,904.59	1,196.08	708.51
St. Thomas', Philadelphia	7.00	49.00	56.00	289.95	895.79	562.56	333.23
St. Timothy's, Roxborough	1,923.79	74.50	1,998.29	2,202.48	5,565.19	3,494.94	2,070.25
St. Titus, Elmwood	72.00	.....	72.00	111.33	173.79	109.14	64.65
The Saviour, West Philadelphia	2,883.94	6,708.50	9,592.44	5,830.53	22,783.03	14,307.74	8,475.29
Transfiguration	21.55	13.00	34.55	175.46	542.03	340.39	201.64
Transfiguration Mission	53.09	.....	53.09	41.53	25.00	15.70	9.30
Trinity, Oxford	1,260.30	1,097.28	2,357.58	3,013.06	2,648.69	1,663.38	985.31
Trinity Chapel, Crescentville	359.90	36.47	396.37	433.79	300.00	188.40	111.60
Zion, Southwark	902.70	19.92	922.62	1,004.34	651.13	408.91	242.22

Parish or Mission	1922				1923		
	Through Accounting Warden	From All Other Sources	Total	Apportionment	Total Apportionment	Made up of	
						Maintenance 62.8%	Forward Work 37.2%
OUTSIDE PHILADELPHIA							
Ambler, Trinity Memorial	$207.76	$16.00	$223.76	$685.98	$2,223.70	$1,396.48	$827.22
Andalusia, Redeemer	225.25	220.33	445.58	570.61	300.00	188.40	111.60
Ardmore, St. Mary's	3,851.44	3,477.71	7,329.15	6,921.65	6,901.28	4,334.00	2,567.28
Bala, St. Asaph's	4,143.16	5,616.20	9,759.36	10,674.15	7,718.95	4,847.50	2,871.45
Bristol, St. James'	742.79	5.00	747.79	876.94	365.12	229.30	135.82
Bryn Mawr, Holy Cross Chapel	.....	.....	.....	46.00	50.00	31.40	18.60
Bryn Mawr, Redeemer	4,845.78	10,033.01	14,878.79	21,193.28	19,329.86	12,139.15	7,190.71
Buckingham, Trinity	57.10	25.00	82.10	67.07	207.21	130.13	77.08
Center Hill, Trinity	21.54	.....	21.54	8.34	1.12	.70	.42
Chadd's Ford, St. Luke's	10.65	5.00	15.65	4.03	10.00	6.28	3.72
Cheltenham, St. Paul's	3,696.00	2,766.57	6,462.57	7,933.01	10,361.21	6,506.84	3,854.37
Cheltenham, Trinity	165.00	.....	165.00	191.48	120.28	75.54	44.74
Chester, St. Luke's	165.68	12.60	178.28	187.54	395.66	248.47	147.19
Chester, St. Mary's Mission	170.51	11.50	182.01	10.06	27.44	17.23	10.21
Chester, St. Paul's	4,480.00	376.36	4,856.36	5,934.18	8,042.57	5,050.73	2,991.84
Clifton Heights, St. Stephen's	619.79	8.00	627.79	658.86	279.07	175.26	103.81
Coatesville, St. Cyril's	7.00	18.50	25.50	11.11	25.00	15.70	9.30
Coatesville, Trinity	370.39	32.00	402.39	499.01	1,739.57	1,092.45	647.12
Collingdale, Trinity	57.99	5.00	62.99	169.44	635.11	398.85	236.26
Compass, St. John's	25.00	9.00	34.00	71.66	41.63	26.14	15.49
Concord, St. John's	60.35	17.30	77.65	107.80	43.94	27.59	16.35
Conshohocken, Calvary	2,676.80	3,877.91	6,554.71	6,210.49	5,787.08	3,634.29	2,152.79
Cynwyd, St. John's	1,645.59	359.00	2,004.59	1,860.32	2,604.22	1,635.45	968.77
Darby, All Saints'	232.07	10.00	242.07	718.13	773.56	485.80	287.76
Dolington, St. Wilfred's	5.74	5.00	10.74	2.30	1.91	1.20	.71
Downingtown, St. James'	605.78	55.00	660.78	747.68	690.77	433.80	256.97
Doylestown, St. Paul's	308.31	2.50	310.81	264.22	960.67	603.30	357.37
Drexel Hill, Incarnation	.....	61.55	61.55	66.70	150.00	94.20	55.80
Eddington, Christ	.....	2.00	2.00	82.81	459.08	288.30	170.78
Eddystone, St. Luke's	20.61	10.00	30.61	83.89	61.01	38.31	22.70
Edgely, St. Paul's Chapel	92.00	.....	92.00	120.83	25.00	15.70	9.30
Essington, St. John the Evangelist	161.45	.....	161.45	179.40	50.00	31.40	18.60
Evansburg, St. James'	59.54	15.00	74.54	140.91	74.81	46.98	27.83
Fallsington, All Saints'	30.86	.....	30.86	47.44	41.08	25.80	15.28
Feasterville, Feasterville Mission	15.35	32.00	47.35	12.52	35.00	21.98	13.02
Gulph Mills, Trinity	11.52	12.25	23.77	32.59	112.61	70.72	41.89
Gwynedd, Messiah	1,362.17	1,232.60	2,594.77	3,100.10	2,616.52	1,643.17	973.35
Great Valley, St. Peter's	42.77	7.50	50.27	36.77	165.89	104.18	61.71
Hatboro, Advent	296.71	19.50	316.21	223.71	421.84	264.92	156.92
Highland Park, Holy Sacrament	166.00	146.00	312.00	311.65	491.54	308.68	182.86
Honey Brook, St. Mark's	28.21	.....	28.21	85.19	143.48	90.11	53.37
Hulmeville, Grace	109.79	.....	109.79	157.07	31.75	19.94	11.81
Ithan, St. Martin's Chapel	.....	100.00	100.00	.....	100.00	62.80	37.20
Jenkintown, Our Saviour	6,728.12	3,373.03	10,101.15	10,889.59	9,548.81	5,996.65	3,552.16
Kelton, St. John's	62.44	2.00	64.44	71.19	19.46	12.22	7.24
Kennett Square, Advent	138.14	11.00	149.14	425.01	74.81	46.98	27.83
King of Prussia	28.82	.....	28.82	23.00	25.00	15.70	9.30
Langhorne, St. James'	225.66	108.05	333.71	206.62	491.54	308.69	182.85
Lansdale, Holy Trinity	424.36	4.50	428.86	90.39	263.44	165.44	98.00
Lansdowne, St. John the Evangelist	1,246.87	157.00	1,403.87	1,828.79	5,407.47	3,395.89	2,011.58
McKinley, St. Andrew's	25.91	25.50	51.41	67.61	5.50	3.45	2.05
Marcus Hook, St. Martin's	45.25	6.00	51.25	49.51	167.25	105.03	62.22
Meadowbrook, Huntingdon Valley Chapel	985.06	321.34	1,306.40	1,015.32	900.00	565.20	334.80
Media, Christ	891.83	307.00	1,198.83	1,492.94	1,741.01	1,093.35	647.66
Morrisville, Incarnation	282.60	21.00	303.60	242.65	248.60	156.12	92.48
Morton, Atonement	297.80	15.00	312.80	365.24	474.95	298.27	176.68
New Hope, St. Philip's Chapel	94.53	18.38	112.91	110.48	75.00	47.10	27.90
Newtown, St. Luke's	711.09	41.00	752.09	902.18	454.37	285.34	169.03
Norristown, All Saints'	537.31	33.00	570.31	759.44	2,465.68	1,548.45	917.23
Norristown, St. John's	1,723.92	306.10	2,030.02	2,374.34	4,815.56	3,024.17	1,791.39

Parish or Mission	1922				1923		
	Through Accounting Warden	From All Other Sources	Total	Apportionment	Total Apportionment	Made up of	
						Maintenance 62.8%	Forward Work 37.2%
Norwood, St. Stephen's	$267.09	$55.50	$322.59	$215.08	$664.54	$417.33	$247.21
Oaks, St. Paul's	199.00	25.50	224.50	355.42	241.82	151.86	89.96
Oxford, St. Andrew's	8.05	.....	8.05	8.05	25.00	15.70	9.30
Paoli, Good Samaritan	2,156.59	566.00	2,722.59	3,349.73	7,472.81	4,692.92	2,779.89
Parkesburg, Ascension	75.81	50.00	125.81	345.00	143.48	90.11	53.37
Phoenixville, St. Peter's	2,490.12	1,541.80	4,031.92	10,143.46	4,635.94	2,911.37	1,724.57
Pottstown, Christ	1,133.71	52.00	1,185.71	1,403.00	1,452.21	911.99	540.22
Prospect Park, St. James'	190.40	3.00	193.40	192.40	482.29	302.88	179.41
Quakertown, Emmanuel	125.71	2.00	127.71	157.62	44.66	28.05	16.61
Radnor, St. David's	1,470.89	2,204.47	3,675.36	3,615.01	1,818.22	1,141.84	676.38
Radnor, St. Martin's	1,159.31	2,472.09	3,631.40	3,532.08	3,412.31	2,142.93	1,269.38
Ridley Park, Christ	653.37	198.00	851.37	831.87	1,844.14	1,158.12	686.02
Rockdale, Calvary	250.00	225.88	475.88	283.13	439.22	275.83	163.39
Rockledge, Holy Nativity	345.13	156.26	501.39	1,381.83	1,533.40	962.98	570.42
Rosemont, Good Shepherd	5,616.18	2,354.35	7,970.53	12,386.06	14,424.26	9,058.44	5,365.82
Royersford, Epiphany	108.49	8.92	117.41	108.49	236.88	148.76	88.12
Somerton, St. Andrew's	35.50	34.00	69.50	33.13	11.65	7.32	4.33
Southampton, St. Columba's	147.49	34.39	181.88	180.69	31.98	20.08	11.90
Swarthmore, Trinity	261.03	88.35	349.38	292.27	612.22	384.47	227.75
Upper Merion, Christ	901.96	35.00	936.96	1,076.35	1,129.52	709.34	420.18
Valley Forge, Washington Mem. Chapel	217.75	65.00	282.75	876.92	1,210.31	760.07	450.24
Warwick, St. Mary's	35.04	20.00	55.04	78.79	41.63	26.14	15.49
Wayne, St. Mary's Memorial	2,517.01	3,131.22	5,648.23	7,312.21	9,702.42	6,093.12	3,609.30
Weldon, St. Peter's	298.06	84.00	382.06	365.96	635.11	398.85	236.26
West Chester, Ascension Mission	.....	.....	.....	.....	25.00	15.70	9.30
West Chester, Holy Trinity	916.62	1,083.44	2,000.06	1,874.62	4,629.41	2,907.27	1,722.14
West Manayunk, St. Andrew's	40.00	25.00	65.00	40.25	75.00	47.10	27.90
West Whiteland, St. Paul's	457.58	316.25	773.83	616.29	449.75	282.44	167.31
Whitemarsh, St. Thomas'	3,603.27	5,803.20	9,406.47	6,242.87	2,909.05	1,826.88	1,082.17
Willow Grove, St. Anne's	164.05	9.90	173.95	125.49	305.31	191.73	113.58
Wyncote, All Hallows	2,502.80	323.00	2,825.80	2,611.32	3,500.69	2,198.43	1,302.26
Wynnewood, All Saints'	2,876.95	410.78	3,287.73	3,101.30	1,578.47	991.28	587.19
Yardley, St. Andrew's	232.30	24.49	256.79	294.37	150.82	94.71	56.11
Total Parish Givings Applying on Quota	$324,265.22	$280,516.04	$604,781.26	$655,038.59	$787,527.80	$494,567.42	$292,960.38
Miscellaneous on Quota	.....	.....	15,162.42				
Miscellaneous not on Quota	.....	.....	40,574.79				
Grand Total	.....	.....	$660,518.47				

BROADENING ONE'S VISION

We cannot have too much loyalty to the parish of which we are members, but we need to remember that we are part of the Diocese and of the whole Church and not separate and isolated units. He who has the broadest knowledge of what his own, and all the other Dioceses of the Church, are attempting to do can best serve his own parish. He brings back to his local church work new and higher ideals that will surely make his service more fruitful.

The Church is not composed of a lot of independent congregations working solely for themselves, but it is composed of congregations bound together by common interests working for one great purpose.

However much we may be devoted to our own Parish, there are other parishes that can teach us how to do our work more effectively, and they can show us ways in which we can serve the whole Church better than we have done.

The Parish is a part of the Diocese, and the Diocese is a part of the Episcopal Church, and the Diocese and Church have ideals and work which are OURS and in which we should be interested. For the sake of our Parish, if for no other season, all our members should learn what the Church at large is attempting to accomplish. This knowledge can be had by reading the Diocesan and general Church papers; by membership in organizations that are general rather than parochial; and by a willingness to participate in some work of the Diocese.

The larger vision and wider interest gained in this way will enrich rather than impoverish our own Parish.—*Epiphany Star.*

If lives were measured as to scale, not many would have picked out as a great one the widow in the temple court; but Christ saw that she had reflected in her humble gift the very glory of God.—*Selected.*

You say, "I carry in my bosom the vices of my ancestors." No, my brother, you do not. You bring only one vice from your ancestors—a weak will, and with that you make all your vices.

The Editor's Book Shelf

New Churches for Old, by John Haynes Holmes. New York, Dodd, Mead and Company, 1922, p. XV + 341.

Barely fifteen years ago, Fr. Hugh Benson in his *Lord of the World* pictured the anti-Christian religion of the future. "Wild" and "impossible" are the epithets applied to his vision, and yet in this year of grace nineteen hundred and twenty three, by one who is perhaps the greatest pulpit orator in New York City, outlines of the identical type of religion are portrayed and urged with fervid eloquence.

That the "Community Church" is *the* religious problem of the next half century in America is obvious; and we are grateful to Doctor Holmes for having drawn its character for us so clearly and so eloquently. A few conservative centres along the Atlantic coast may hold out against it, but even there the economic and social forces working to bring it about are daily gaining power We have seldom read a more scathing, yet in many ways accurate analysis of the religious situation in our land. Personally we regret the demolition of Orthodox Protestantism which is taking place on every hand, and we believe that we have sound Churchmanship on our side in such regret. Nevertheless, regretted or not, Protestantism is going, and in the parts of our national life where the Catholic religion is unknown, the field is white for a new harvest. That harvest, we believe, will be largely gathered into the Community Church, and we should not be surprised if the development follows quite closely the sketch in Doctor Holmes' pages.

Certainly, such a Church is definitely non-Christian, although it may be intensely religious, and we hope that the contrast may bring home more clearly to Christians the real basis and essential nature of their own religion. It is rather pathetic to observe how, strive as he will, Doctor Holmes has not outgrown his innate Puritanism; that while doctrinally there are to be no creeds nor standards of any kind, morally the obligations are to be so tight, that in three distinct places (pp. 66, 207, 294) our author implies that religious persecution with legal penalties may be justified! Just why the Community should allow each man to believe what he wishes as to doctrine, but coerce him into accepting what Doctor Holmes does as to morals, may be difficult for the non-Liberal to understand, but clearly the same suave though deadly intolerance foretold by Father Benson is here revealed.

We wish that our clergy and more wide-awake laity might read this book upon their knees. It is so eloquently religious and so refinedly hostile to the religion of Jesus that it ought not to be passed by. It at least presents the deepest issue in present-day religion so plainly and so frankly that he who runs may read.

C. R.

Eschatology, by the Rev. Francis J. Hall, D.D. New York, Longmans, 1922, p. 318.

This is the tenth and final volume in Dr. Hall's series on Dogmatic Theology (see the CHURCH NEWS of last October for notice of the ninth); and the author is certainly to be congratulated on having brought his life-work to so successful a conclusion. The present volume deals with "the Last Things": death and the particular judgment, the Intermediate State, the Communion of Saints, the Day of the Lord and the Resurrection, and the Final Consummation. Even more than in previous volumes, it seems to us that a robust Anglicanism, gripping hard upon the limitations of fact, and a Christian moral sensitiveness, corrective of certain mediaeval tendencies of thought, are here in evidence.

Now that this monumental series is complete, we should like to emphasize its importance as a whole. We feel that it is the most significant dogmatic work of the Anglican Church since the Reformation. Bishop Jewel's *Apologia* of 1562 is generally ranked as the start of distinctively Anglican theology, and in that the appeal is made to the Scriptures and the Councils of the Undivided Church. Doctor Hall's ten volumes are literally a fulfillment of this programme. There can be little doubt that on the whole he has adequately portrayed and successfully grounded that system of doctrines which has for its foundation the canonized text of Scripture and for its development the ecumenical decisions and majority thought of Christendom.

We trust that for many years to come, Doctor Hall's *Summa* will serve as the standard textbook of Anglican theology. Undoubtedly recent studies in Biblical criticism, comparative religions, and the psychology of religion will enter into the Dogmatics of the future, and of these influences Doctor Hall's work is largely free. Nevertheless, an orderly and self-consistent foundation for theological thinking is something which Anglican scholarship has patently lacked, and we are proud that it is from the American Church that this gap has been filled.

C. R.

Russian Dissenters, by Frederick C. Conybeare. Harvard Theological Studies X. Harvard University Press, 1921, p. 370.

We cannot help wondering a bit just what our Commission on Faith and Order will do with the religious bodies described in this book. Mr. Conybeare has rendered a real service by popularizing the results of Russian and German scholarship upon these curious groups of the Russian "irregulars." They present phenomena quite novel to Western religion, and make us realize how narrowly provincial is our distinction between Catholic and Protestant. These sects are in no sense Protestant, yet they are fundamentally un-Catholic, We wish that all our Mission Study leaders, and those interested in "Americanization" might not only read, but study this fascinating volume. Its perusal must inevtiably broaden our religious outlook and sharpen our religious discrimination.

It is perhaps needless to add that Mr. Conybeare in this volume retains the platform of his earlier thought, as expressed in his *Myth, Magic, and Religion.* He is unsympathetic toward historic Christianity, but an eager student of the primitive phenomena of religion generally. When this bias is kept in mind, the book may be read with very great profit.

C. R.

The Life of Antonio Fogazzaro, by Tommaso Gallarat-Scotti. Translated by Mary Prichard Agnetti. New York, George H. Doran Company, 1922, p. XII, 314.

We cannot pretend to say why it happens that in countries and systems where there is almost no talk of "democracy in religion" the laity have so much more far reaching influence than with us. Certainly no cleric today enjoys so wide-spread an appeal as does Baron von Huegel throughout the English speaking world, while in the religious life of Italy during the last twenty-five years, Antonio Fogazzaro stood out uniquely as the unquestioned leader and voice of profound and progressive Catholicism. We hold no brief for what in Europe is known as "laicism in religion," yet the fact remains, and is impressive, that American Christianity. despite much prating about making religion democratic, has so far produced no lay thinkers at all comparable to these European masters of religion.

Fogazzaro was, of course, a distinguished light in Italian literary circles,

and a Senator of the Realm, before he became prominent in the Modernistic controversies under Pius X. Actually and strictly Fogazzaro was not a Modernist at all, in that he never entered into the problem of the genesis of dogma. His position was far more that of his predecessor, Rosmini, and of the German "Reform Catholics," such as Schell and Kraus. In this he was also closely akin to "Americanism," and would have sympathized largely with Fr. Hecker. Thus while enthusiastic for Loisy at the start, after the appearance of *The Gospel and the Church* in 1907, he definitely repudiated that shrivelling up of religious vitality which Loisy has so unhappily manifested in recent years. Parenthetically, it might teach humility to our national ecclesiastical soul to realize that the reconciliation of Darwinism and Christian faith, which within the last twelve months has so violently disturbed "progressive" Church life, was proposed and carried through successfully in Italy more than twenty-five years ago by Fogazzaro.

I am informed that this *Life* has just been placed upon the Index, and has, therefore, met the same official fate as Fogazzaro's own *The Saint.* As our author finely says in the preface, "The work will prove incomprehensible to 'Moderates' of all classes," (p. VI). It is upon this ground that we enthusiastically commend this book.

C. R.

SOCIAL SERVICE BOOKS

There has been a very considerable output of interesting books dealing with various phases of social service during the past six months. One of the most interesting is entitled *The Simple Gospel* (published by the Macmillan Company) by a priest of our own Church, the Rev. H. S. Brewster. It is an interesting and suggestive elucidation of the Sermon on the Mount and of the Beatitudes.

Another book dealing with a current problem of pressing importance is *The Coming of Coal* (published by The Association Press of New York). It was published by the authority of the Educational Committee of the Commission on Church and Social Service and represents a really fascinating study of one of the great basic industries of the country by one who has technical knowledge.

John A. Lapp's *Economics and the Community* (published by the Century Company) is a more elementary book than either of the preceding, but none the less helpful. He presents in simple form the principles and problems of economic life in relation to the community. Dr. Lapp is an economic student and has long been identified with the Roman Catholic Welfare Work.

The State and the Church, by Fathers Ryan and Millar (published by the Macmillan Co.), is another Roman Catholic book, the outgrowth of their social welfare work, which is worthy of careful and thoughtful reading. They discuss such questions as "What is the State?" "What is its relation to the Church?" "What is the ethical basis of government?" Is the genesis of American democratic principles to be found in the rationalistic philosophy of the eighteenth century France or in the traditional teaching of Christianity?" "Should the State be merely a limited policeman?" It can be recognized at once that these are vital questions.

Dr. W. M. Clow's *The Quest of Industrial Peace* (published by George H. Doran Co.), represents the Scotch Presbyterian view of industrial questions. His lectures, for that is what they were originally, constitute a statement and examination of the indictment against Capitalism from the conventional point of view.

A most helpful publication is the number of the *Annuals,* edited by Dr. Clyde L. King, now Secretary of the Commonwealth of Pennsylvania by appointment of Governor Pinchot, dealing with *Industrial Relations.* This volume contains a series of papers from all points of view including the Protestant, the Roman, the Anglican (the paper of the latter having been prepared by our good friend Frederic Cook Morehouse, the Editor of *The Living Church*). This volume is one of the most comprehensive handbooks recently published.

Dr. Howard B. Woolston's *Prostitution in the United States* (published by the Century Company) is one of the volumes published by the Bureau of Social Hygiene maintained as I recall by John D. Rockefeller, Jr. While it deals with the period prior to the World War, it is nevertheless full of suggestive information.

Lillian Brandt's *"How Much Shall I Give"* (published by the Frontier Press) deals with a vital question which is confronting us all, from the point of view of an experienced social worker.

One of the most valuable books that I have read for a long time is Edward T. Devine's *"Social Work"* (published by Macmillan Co.). Dr. Devine writes as a trained technical economist and as a devout Christian. He writes clearly, straightforwardly and without that didactic style which so frequently mars the contributions of men and women who spend their lives in social work. I cannot too strongly commend this admirable book for careful, thorough reading.

Among other suggestive books that have been recently issued may be mentioned Professor Franklin H. Gidding's *Studies in the Theory of Human Society* (published by the Macmillan Co.), William L. Chenery's *Industry and Human Welfare* (published by the Macmillan Co.) in the Social Welfare Library Series. I may add that Mr. Chenery is a communicant of our Church; and Arthur E. Holt's *Social Work in the Churches* (published by the Congregational Publishing House).

CLINTON ROGERS WOODRUFF.

"STONES OF REMEMBRANCE"

There have just been built into the interior walls of St. Paul's Church, Toronto, some stones of remembrance, of considerable historical interest, writes the Toronto correspondent of "The Living Church."

Under the commemorative stained-glass window, in which are set about 700 fragments of colored glass from ruined cathedrals, churches and public buildings of the war zones of Belgium, France, and Italy—collected and presented by Brigadier General C. H. Mitchell—have been placed some flint stones from Vimy Ridge, near "the Pimple"; a billet-moulding from the Cloth Hall of Ypres, and a piece of white marble from the Cathedral of Ypres; also a carved boss from the north portal of Rheims Cathedral, France.

Near the main door, has been built into the wall a stone taken from the beautiful central tower of Canterbury Cathedral during the last restoration in 1904-1907, eroded by the wind and weather of the last 450 years.

On its face has been carved this inscription: "This stone was taken from Bell Harry Tower, Canterbury Cathedral, England, and was used in the construction of the original building completed in 1495. It was given in 1922 by the Dean and Chapter to the Rev. Canon Cody, rector of St. Paul's, Toronto, to be placed in this Church as a visible link between the mother Cathedral of English Christendom and the daughter Church in Canada."

"I am perfectly confident," said the Bishop of Springfield in his convention address, "that we can do anything we set out to do, but I am appalled by the fact that we set out to do so little. . . I have made monthly appeals, in the diocesan paper, for your prayers and your gifts. In just what measure you offered your prayers I do not know. The gifts have been few in number."

In every dark, distressful hour,
When sin and Satan join their power,
Let this dear hope repel the dart,
That Jesus bears us on His Heart.

Letters to the Editor

This department is open to all baptized members of the Church. It is for the exchange of information and opinions. Correspondence is freely invited. Because of space limitations letters should be as brief as possible. THE CHURCH NEWS *is not responsible for opinions expressed. The Editor reserves the right to decide what shall be published.*

DIOCESAN MISSIONS

To Editor of THE CHURCH NEWS:

I am led to write this by an admirable address on Diocesan Missions delivered recently by the Rev. Dr. Lewellyn N. Caley before the Clerical Brotherhood at the Church House. Perhaps it is the general discussion which followed his address that has urged me on to this venture.

Dr. Caley called the attention of his audience to the room for improvement which he claimed to exist in the work of Diocesan Missions. He thought more could be done, and would be done, if the people were kept informed on conditions and facts as they are. He suggested the idea which, simple and self-evident as it is, had been kept far in the background; namely, the idea of calling upon the Missionaries of the Diocese, at stated times, to tell the congregations of the Diocese the conditions under which they are working, and the needs of the Missions, if any.

This is merely carrying out the same idea of bringing the men who know and the men who ought to know together. It is like bringing in direct communication the consumer and the producer, eliminating the middle man, the talker (if I may be allowed to be a little facetious). For the talker about Missions is inclined to generalize, while Missions are things particular; and by talker I mean those whose experience in the Diocesan missionary field is very, very limited. In theory, Rectors are Missionaries, so are all members of the Church Missionaries, in theory; but in practice, well, how can they be otherwise?

It is not at all to their discredit to say that the Missionary knows better his own business than any Rector; and if he does not, he ought to be transferred forthwith to a well-ordered parish, and the Rector who thinks he knows ought to be put in the Missionary's place to do the work of the Church rightly. I think it is very poor economy to place a Mission in charge of an incompetent, or perhaps untrustworthy, lazy Missionary, to be guided and ruled over by general regulations of Rectors. It is like the blind leading the blind.

In saying this I am not in the least sympathy with the opinion of some who say that the Convocation has become useless since the reorganization of the Diocese, and that there is henceforth no opportunity for a group of Rectors in a certain district of the Diocese to promote and further the extension of the Church through Mission stations.

If the Convocation, as some maintain, "has lost its authority," (the Pharisees, by the way, were great sticklers for authority), it has surely not lost its power for good. I am inclined to think that its power and opportunities for good have greatly increased since it has been freed from the burden of money transactions and discussions which consumed much of its time in the past. Now it can devote its time more to the work of inspiration and enthusiasm in the great and necessary task of our Church extension in the Diocese. Is not this primarily the work of clergymen? I plead for a closer co-operation and sympathy for Diocesan Missionaries, for a clearer knowledge of facts and conditions in each Mission severally, and a right judgment. I plead also for the getting rid of the idea that Missions are burdens on Parishes. For are not Missions extensions of Parishes? Is not a Mission an integral part of the Church. your Church and my Church?

A. J. ARKIN.

EDUCATIONAL DAY

Educational Day, which most appropriately came this year on the Feast of the Conversion of St. Paul, began as always with the Holy Eucharist, at which Bishop Garland was celebrant, followed by breakfast at the Churchwomans' Club.

Classes began at 10.30, as follows:

"Wanted — Leaders!" Miss Boyer, National Educational Secretary.

"The American Mission of the Church," Mrs. Pilsbry.

MISSION STUDY CLASSES

ADULT CLASSES

1. The Foreign-born in our Diocese.
   Textbook, "Foreigners and Friends."
   Leader, Mrs. Henry A. Pilsbry.
2. Negroes in Our Country and the Call for Leaders.
   Textbook, "Wanted—Leaders."
   Leader, Miss Laura F. Boyer, Assistant National Educational Secretary.

CHURCH SCHOOL SERVICE LEAGUE CLASSES

1. For Leaders of Primary Children.
   Textbook, "Through the Garden Gate."
   Leader, Mrs. Charles Willing.
2. For Leaders of Junior Boys and Girls.
   Textbook, "Heroes of the Black Continent."
   Leader, Miss Margaret Evans.

At noon Archdeacon White conducted Intercessions, followed by "Information," a most comprehensive address on the foreign-born in the Diocese. He took his hearers with him on a trip to our foreign-born neighbors. First, the French Mission of St. Sauveur, founded in 1871 by Doctor Miel, a Jesuit who came into the Church from Rome and built as his life-work this little Mission where the 3000 French in our Diocese may find a home.

In quick succession he showed us the Italians, the Greeks worshipping in our own St. Andrew's, where once the General Convention was held; Russians, Poles, Hungarians, Roumanians. A bird's-eye-view of the American Mission of the Church in this Diocese seen through the Archdeacon's eyes.

After the intermission came the Women's Auxiliary conference, presided over by Mrs. J. Alison Scott, at which the speakers were: Miss Boyer, "The Educational Work of the National Church," in which she described the great educational awakening among adults, the Adult Educational Committee, formed to meet and direct this need and the way in which all departments of the National Church are working together to train leaders and inform the Church—a most inspiring outlook; Mrs. Pilsbry, "Educational Work in the Diocese"; Mrs. Crawford, Field Secretary of the Educational Department, who brought the responsibility for this education down to each individual present. This discussion was followed by a brief description of work in three types of parishes: City, Mrs. Hill; Suburban, Mrs. Porcher; Rural, Mrs. Palmer.

And then—the Pageant.

Mrs. Baker's wonderful poem, "The Tidal Wave," which cannot be described, read as only Mrs. Pilsbry can read, and which will, we hope, be published, that all the world may catch the inspiration. After this came the pageant, under the direction of Mrs. N. Lucas Longstreth, "America, Mother Church, and the New Americans," in the Parish House of Holy Trinity Church.

This was carrying out the aim of the Mission Study Classes, namely, to make an "Experiment in Unity." Foreign-born Christian children in native costumes took part from Armenia, China, France, Japan, Hungary, Italy, Poland, Roumania, Russia, Czecho-Slovakia. The cast included fifty children, with thirty-five more in a choir. Many parishes not in touch with the activities of our Church were reached and a spirit of unity prevailed.

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Diocesan Clearing House and Exchange Bureau

This department of THE CHURCH NEWS *is conducted in connection with the Diocesan Clearing House Bureau. If any Parish has any discarded church furnishings it is willing to donate to any other Parish, notice will be given in this column. If any Parish or Mission has a need for such articles, it will be recorded here. If any offer or need listed below interests you, get in touch with the Diocesan Clearing House Bureau of the Department of Publicity, Church House.*

Small parish would appreciate the donation of a small prayer desk.

Chapel in the northeast would appreciate if any parish will donate benches, house chairs, small children's chairs, chant books, large Bible, magic lantern.

The Rev. H. W. Gernand, House of Prayer, Branchtown, has a two-manual Estey reed organ in fair condition, suitable for mission or small church, for sale cheap.

St. Martha's House, Eighth Street and Snyder Avenue, is in need of about 150 hymnals. If any Parish can help fill the need, the old hymnals will do, it will be appreciated. Telephone to Deaconess Colesberry, Oregon 1561.

ACKNOWLEDGMENT

Through the Rev. W. Fred Allen the Diocesan Exchange obtained an Altar Cross for Holy Comforter, West Philadelphia. "It is a very simple little Cross—made with my own hands," writes Mr. Allen. "It has served at so many beginnings. It carries a Blessing everywhere."

HOLD MEMORIAL SERVICE FOR DEVOTED VESTRYMAN

Memorial services were held by the congregation of Holy Innocents Church, Sunday evening, December 10, for John H. Currier, who for almost fifty years served as a vestryman and at the time of his death, on November 23, was Rector's Warden. Resolutions adopted at a special meeting of the vestry were read. Addresses were made by the Rev. Roberts A. Edwards, D.D., rector of Holy Innocents; Mrs. Jane Dixon, representing the Women's Bible Class and Mr. Alexander Shearer, a member of the vestry who was connected with Mr Currier in the Sunday School for about twenty-two years. Mr. Currier was Superintendent of the Sunday School. He was seventy-two years old when he died. His home was 3707 Longshore Street.

In Memoriam

✠

For all the saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

THE CHURCH NEWS requests contributors to this column to limit memorial notices to 200 words or less. No charge for publishing such memorial notices.

William P. McCoy

The Vestry of St. James's Church, Bristol, Pa., at a stated meeting, held January 29th, 1923, passed the following resolution:

We record with deep regret the passing from an active membership in our body of William P. McCoy, who entered into his rest January 24th, 1923.

Mr. McCoy was an example to us all in his constant attendance upon the services of worship in the Church. He not only attended regularly, but invariably took the lead in the responsive portions of the service. For several years he was active as a Lay Reader, having been licensed by the Bishop for that purpose.

As Secretary of the Vestry his painstaking care in keeping accurate records was unusual, as the minute book of the Vestry will testify. He also cheerfully served as financial secretary, keeping an account of the weekly contributions through the envelopes, and preparing quarterly statements for the information of contributors.

But aside from any particular activities, which he always willingly assumed, his influence in the parish and in the Vestry was wholesome and stimulating, while his life in the world was that of a genuine Christian gentleman, a credit and an honor to the Church to which he gave his allegiance.

We extend to the members of his family our deepest sympathy in their sorrow, and share with them the sense of loss.

Resolved, That copies of these resolutions be forwarded to the family, and published in the Church News of the Diocese of Pennsylvania, and in the Bristol *Daily Courier*.

S. PHILLIPS LANDRETH,
Secretary pro tem.

James Stephenson

At the regular meeting of the Vestry of St. James's Church, Bristol, Pa., on Monday, January 15th, 1923, it was resolved:

That the Vestry of St. James's Church, Bristol, Pa., extend to the family of the late James Stephenson their deepest sympathy in their bereavement, and they desire to express their own feeling of personal loss as well as their appreciation of the great loss to St. James's Parish.

Mr. Stephenson was a Vestryman for

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many years, and his work and counsel will be sadly missed.

Furthermore, that a copy of these Resolutions be sent to the family, inserted in the Minute Book, published in the Bristol *Courier* and CHURCH NEWS of the Diocese of Pennsylvania.

S. PHILLIPS LANDRETH,
Secretary pro tem.

Irate Customer—"I bought a car of you several weeks ago, and you said if anything went wrong you'd supply the broken parts."

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Minister: "Ah, how excellent! Did he explain why he wouldn't let you?"

Tommy: "Yes, sir. He said there wasn't enough bait for two."—*London Mail.*

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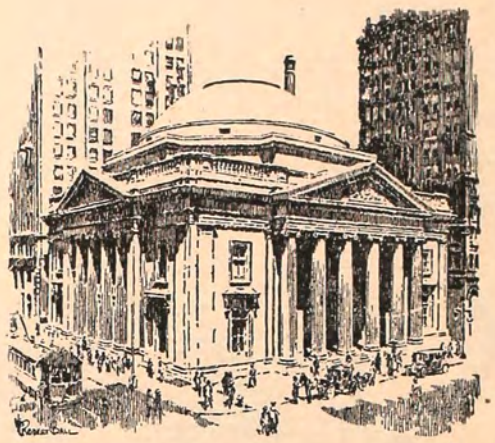

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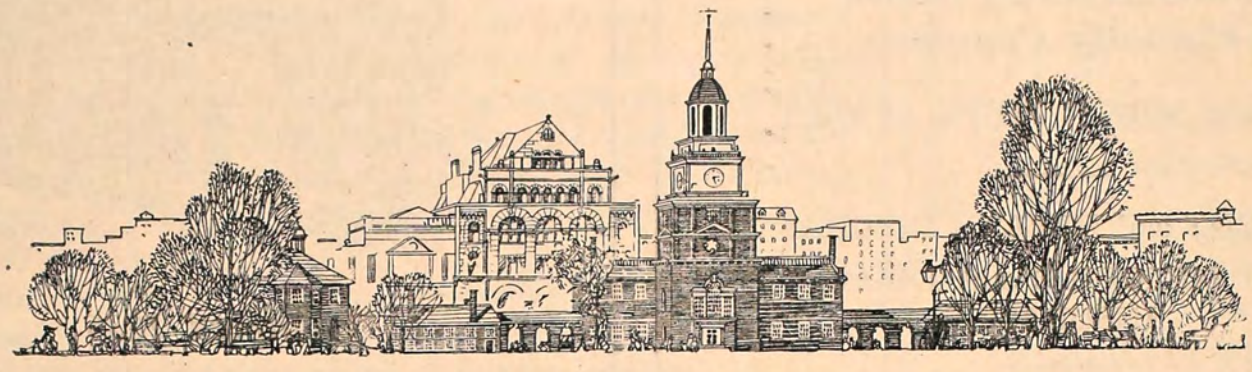
Capital and Surplus $10,000,000

Member Federal Reserve System



Protect Your Valuables

THE Safe Deposit Department of The Pennsylvania Company is equipped for the two-fold service of maximum security for valuables against loss by burglary and fire, as well as the convenience and privacy of its customers in the use of their safe deposit boxes.

Silver, jewelry, securities and valuable papers will be afforded proper protection in our Safe Deposit Vaults.

EVERY TRUST COMPANY AND BANKING SERVICE

THE PENNSYLVANIA COMPANY
For Insurances on Lives and Granting Annuities
TRUST AND SAFE DEPOSIT COMPANY

BROAD STREET OFFICE
Chestnut and Juniper Streets

CHARTERED
1812

517 Chestnut Street
Philadelphia